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HE RESTORETH MY SOUL

By

A. H. W.

(Canada)

And if, as I believe, life is the test of thought, rather than thought the test of life, we should be able to get light on the real worth of a man's theories, ideals, beliefs, by looking at the shape which they would give to human existence if they were faithfully applied.

HENRY VAN DYKE.

Liberty of Thought is allowed,

Liberty of sinning is alone denied ;

Who would refuse to sign this creed ?

JOHN WATSON, D.D.



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AN APPEAL
TO MY DEAR COMPATRIOTS

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INTRODUCTION

IN writing the present volume my object is to discuss in some of its aspects the journey of a soul, with its trio of duties or offices, introducing them to the reader in the order in which they naturally occur or evolve in the development of an individual life.

It is an obvious fact that self-preservation is the first or initiatory duty or office of the young soul and is the only office or duty of early childhood. It is also the first and simplest office or duty throughout its earth-life and its gravest responsibility in all subsequent stages of progression.

The second part of the trifold office must naturally be, as a logical consequence, its attitude towards other such individualities by whom it is surrounded and with whom it comes in contact. If there be no systematic, reasonable discipline administered and enforced, then there is chaos and conflict, with the "survival of the fittest" as an issue. Therefore this soul must be taught to strive so to temper its desires and requirements that it may in no way injure its fellow-travellers.

Although we hold it to be the first and simplest office of a soul to continue its existence as an individual, we hold this to be merely a stepping-stone or gateway for vaster experiences and holier

offices; for we know that as age and reason advance, complications arise which give to that soul opportunities to radiate such wideness of kindness and justice or cruelty and wrong as only Heaven can measure.

The condition called earth-life would be truly pitiful were it not for the last evolved part of the trifold office, namely, a proper attitude towards the great Father of us all. Hence this soul's third and most important duty is to learn to harmonise its struggling, rebellious will and desire with the Great, Universal Perfection.

This order of ethics comes not from written law alone but from the omniscient Father teaching through mother Nature as she clothes with material life and individuality this soul-germ of immortality for its long, long, upward, struggling, victorious march to the infinite Creative Perfection from whence it has proceeded.

When do all these duties or offices become obligatory, do you ask? Listen to the divine Logos, "Suffer *little children*, and forbid them not, to come unto me; for of such is the kingdom of heaven." Happy, thrice happy is that parent who shall teach the lisping babe this simple creed, this only creed that angels know.

A soul, a divine ray, an atom of the infinite All. The laws which govern the individualising of such a soul, divine ray, or atom, would fill volumes in explanation thereof and for such explanation I am

not now prepared. Prominently among the various conditions which are requisite for this individualising are heredity, nativity, social surroundings, religious and scientific education, etc. All souls are born into human existence with some degree of hereditary, moral, mental, and physical condition, but of this we are not now speaking, but simply of the primal cause which gives rise to the operation of this soul's first energy. Each human life possesses an inherent instinct to prolong and sustain its human existence. This instinct is possessed by all animal and plant life, which fact also proves it to be the primal and most essential instinctive office of all germ life. It is also self-evident that it is a continuous office or duty or law of Nature's offspring whether homo, fauna, or flora.

I shall not now discuss the ultimate of the flora or fauna, but of man, on his journey towards his illimitable goal. Professor Henry Drummond wisely states that, *material, natural laws are not great, only as they are the vanishing lines of the avenues to the great eternal order*. This is a fixed principle in all nature.

This law of self-preservation in embryo nature continues to force its genus to energise in order to provide sustenance for physical life until so-called death takes place. Death is part of the natural law. But does this inherent instinct call only for a mere existence? Does not every farmer

or florist know that beast, grain, and plant life will instinctively grasp and assimilate the most suitable nourishment and condition and improve in species thereby?

Scientists must have convinced a reasonable mind that the highest type of animal life, outside of man, seems scarcely inferior to the lowest type of human life and we may in some special cases imagine that the man is the inferior in intelligence. Still, take man under given conditions and teachings and he will eventually show symptoms of latent aspirations and faculties which cannot under any circumstances be aroused in the lower orders of animal life.

There seems to be an altar in this arcanum—a human mind—on which the fire of incense is always burning, be it ever so low, as in the fetich of the most brutal African, or in the cold light of the moralist, or in the warm, glowing fire of the unsung, slum-working follower of the Master.

Now, if you agree with me that it is our first office to absorb and assimilate for the sustenance of our physical existence, and that we instinctively select for improvement of species, and that man's life is continued after this earth-life, and that natural law is only the vanishing lines of eternal law or order, is it not evident to you that a man must continue this process of absorbing and assimilating in order to nourish that portion of his self which is to endure and progress in after life

until he reaches that goal to which he is hastening, *i.e.*, absolute reunion with the Father? To preserve his soul, he must needs use the same laws as he does for physical existence, else he will not fulfil his destiny as a unit of the Eternal Father.

To do its work and fulfil its destiny, a soul must continue to nourish and cultivate that in it which it knows will help to further its progress towards a perfected life and reunion with the parental Perfection. This instinct being inherent in us, we unconsciously assume a protectorate over our own individualities. But what with our hereditary conditions, our social absurdities, and our evil environments, together with the ever-present influence of the Tempter, we hold in our midst not only this holy love-child—instinctive self-preservation—born under divinest law, but also an unholy thing, a gruesome vampire called selfishness that steals into the sleeping conscience and heart, drawing away the pure life-blood and leaving its poisonous breath to contaminate and destroy. If we slept not we would not allow this evil creature to enter and destroy God's image.

To evolve to the higher life as individual, as a nation, as an amalgamation of nations and races, we must unite to starve and destroy this awful creature. There is no other evil. As you would protect your natural body and as you protect all profitable fauna and flora from parasitical destroyers, on the same ground we would be irrational

did we not seek to free our own souls from this horrid, evil thing.

I am confident that I can satisfy the majority of minds that all sin and wrong arise from the divinest office of self-preservation corrupted into that which is termed selfishness with its numerous offspring. And that happiness and nobility of character and all loving thought and action are outgrowths of this law or office when rightfully performed. Also that Man's second office, his duty and attitude towards other souls, is secondary and dependent upon the first one.

The third office, Man's attitude and duty towards his holy Parent, is also a natural outgrowth of the first and second offices. I shall discuss these various offices later, in the order in which they occur.

We are each burdened with the responsibility of a personal decision as to whether we will help destroy this evil creature—selfishness—and so preserve our souls. That we do decide is inevitable from our being responsible individuals.

For God has said, "The soul that sinneth shall die," and His words fail not. There can be no variation in His serial order, nor "Shadow that is cast by turning," in His written law. "For what is the hope of the godless, though he get him gain, when God taketh away his soul?" "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do

justly and to love kindness and to walk humbly with thy God?" "He restoreth my soul; He guideth me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me."

THE AUTHOR.

Part I

SELF-PRESERVATION: THE
SOUL'S FIRST OFFICE

CHAPTER I

AN ATOM OF THE INFINITE

"Our little systems have their day:
They have their day and cease to be:
They are but broken lights of Thee,
And Thou, O Lord, art more than they."

TENNYSON.

"Where wast thou when I laid the foundations of the earth? . . . When the morning stars sang together, and all the sons of God shouted for joy?"

JOB xxxviii., 4-7.

CHRISTIANITY, as well as other religions, teaches us of the Fatherhood of the Supreme One, whether He be recognised by His worshippers as "The One God," "Triune Godhead," "Allah," "Brahma," "First Cause," or "Great Spirit." At least we may deduce such a doctrine from all popular prevailing theories of Religion.

I shall build my hypothesis from the Christian Religion because the supremacy of this religion is, to me, a demonstrated fact, not a hysteria, nor a hypocrisy, nor yet an enigma, but a radical or fundamental ethical system to be first obeyed in its simplest sense, then studied, then obeyed, then studied, then obeyed, and so on *ad infinitum*.

This is to me the plan laid down to preserve and equip the soul for its illimitable journey.

We have learned from the revolving heavens and the regularly recurring seasons, etc., that God moves all things harmoniously and in sequential order. The annual seasons approach, advance, fulfil, recede, and merge into the next succeeding quarter. The nebulous orb forms and solidifies sufficiently to beget that vegetable and animal life for the sustenance of which it was created. It fulfils its round of duty or destiny, then disintegrates and dissipates into space, where it calmly floats, waiting for the breath of the Master Creator to waft it toward some new-born children of the heavens, where it may be once more assimilated; or, perchance, it may revivify while still intact. The beautiful lily has a time to take root and strengthen, and a time to bloom in peerless beauty, then again retire to recuperate, and so on. The very rocks must necessarily exist under this order of growth and decay, or rather, serial change. The great oceans have their ebb and flow; a human being, or any other animal, begins, matures, and passes into silence as to the material body; and yet many learned persons think that a religion should spring forth perfect and mature, and that every individual, *per se*, of the body of followers of that religion should suddenly spring into perfection and maturity the moment he embraces that religion.

The Christian Religion has been planted—perfect seed, perfectly planted, has grown and struggled up through the dark ages, up into the light, a strong plant, perfect as the half-grown man or plant or orb is perfect, but oh, not yet mature. It is planted, formed, half-grown, but has it bloomed into full beauty, or is it yet a fully radiant star to lighten the darkness, or is it yet a Man, strong, courageous, pure?

A religion is a principle or system by which a soul may begin to live its spiritual life while still confined to its material body. Trace all religions to their zenith of spiritual life and purity, and you will find them good, if not essential. Do not judge a religion by its nadir plane. Religion is so mixed up with our daily life and national affairs that we do not always recognise it in its more or less obscured forms, as, for example, in politics, which should be a régime to lift the individual and national soul Godward.

Good-meaning, helpless persons will tell you complacently that "Politics are so corrupt," etc. I say, "Amen." I agree with them intensely, but not with their self-righteous complacency. Politics is a branch of religion, and each elector is a responsible unit of this whole Mammon-ridden beast. If you doubt the influential bearing of one life, I advise you to observe carefully the influence that some one person may exercise over a people either for evil or good, or in some matter or opinion

which may not be defined as good or ill. This is true of the ordinary politician as well as of the great statesman.

I wish I could make each soul feel, for even a few months, as though his decisions of conscience ruled the conscience-content of his nation. We would not then, for very long, be gazing melodramatically into the heavens looking for the Messiah to appear, coming in the clouds with a great host to do for us what we are too cowardly or weak or ignorant to do for ourselves.

There is now a battle raging in the people's thought-content, and as Nelson's grand appeal rang out to the British tars, "England expects to-day every man to do his duty," so does our Commander who is reviewing and marshalling His children for victory call to each one of us to do our duty to-day. Did England's sons that day sit down in sensuous carousal? History does not so state it. They were true to their commander's appeal, each man standing at his post and repelling the enemy.

I noticed a caricature recently in a popular magazine which represented certain troops as unable to move because of red-tape bound intricately about them. I wanted to cry out to them: "Stretch out your arms strongly, men, and break your mean bonds. Be free for service of God, country, and humanity." I refer to the

picture only as it represents a system and not as it represents persons.

Order is one of God's greater laws, or rather, perhaps a law whose office is to combine properly other laws. But may we not fear that the beauty of order has a nadir as well as a zenith?

I love people so much that I must find excuse for their and my own want of courage. May we not stretch out our arms strongly and break the trivial bands of departmental red-tape of Church, society, press, and commerce, and thus by the greater law of serial order grow and mature as a people into a higher thought-content with the higher active life which is always subsequent upon higher conscience- and thought-content?

On study, I find much that might be quoted from God's Word in support of the doctrine of the union of the Father with the Son, Jesus Christ, and with Christ's followers; or rather, their inter-union. I believe that the Christian Church, in each of its many sects and denominations, agrees on this point, but may we not fear that popular Christianity does not bring into prominence the vital difference between the merely nominal adoption into the church of the professing members of the various bodies, and the vital union with Jesus Christ and the Father as presented in the words, Father, Son; Vine, Branches; etc., which relationship is the result only of regeneration?

We also read much in God's Word of the im-

portance of the Spirit as the regenerating influence in such quotations as: "For as many as are led by the Spirit of God, they are the sons of God" (Rom. viii. 14). "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ . . ." (vers. 16, 17). "Likewise the Spirit also helpeth our infirmities" (ver. 26). "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. v. 16). "But if ye are led of the Spirit, ye are not under the law" (ver. 18). "But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control" (vers. 22, 23). It will thus be seen that the vitality of our souls or our regeneration is quite importantly dependent on the leadings of the Spirit. Jesus Christ taught a most rigid doctrine as regards the acknowledgment of the Spirit's power and guidance, which teaching is to an appalling degree ignored by popular Christianity.

The Spirit is clearly described and designated in the Scriptures, not merely as an attribute of God, but as a personality with a distinct office, though frequently, at least, working through individual intelligences. A striking example illustrative of this office is to be found in the events which occurred on the Day of Pentecost (see Acts ii.). Further illustrations of this office may be seen in the noticeable allusions to the

ministry of spirits or angels, their teachings, warnings, vice-authority over mortals, but never over Jesus. Also a point worthy of notice is that these holy messengers distinctly forbade worship to their persons, yet they are often designated as the Lord, which merely means, I take it, as in our national laws, acting in the King's name. These faithful messengers come in the Lord's name, and are obedient to Him, and therefore are the Lord to us, as they certainly were to the fathers of old.

It seems to be inherent in us to desire eternal life, and sooner or later we become awakened to the consciousness of having to take some course or stand, so to speak, spiritually, in order to be in harmony with God's will. Since I have been led to better understand the workings of the Spirit, I believe I had this awakening, in part at least, when I was a small child playing prayer-meeting with my elder sister. I offer these personal references only as feeling that my early experience may represent that of many another young, growing mind, and not in any way as my own experience alone. I remember that at one particular moment something within me seemed to awaken to consciousness which has never since been stilled or satisfied. Not that I was a good child, for I have a very turbulent record, I am told, and I remember it. I never seemed able to recognise why another person's opinion should regulate my conduct. Scenes were not infrequent.

I remember myself readily loving people, except those whom I thought in my childish way hypocritical. I always adored justice, kindness, and truth, and practised them as my ability and moral strength admitted. As I grew older, I became a member of a Christian church, worked therein as best I could, and horrified some of my dear friends by my unconventional conduct. I easily forgave my few enemies from my very heart. I have believed in and practised prayer in a degree which amounts to tests of God's promises and of His will concerning me. My faith in the great undiscoverable Good was invincible, though later on, in maturer life, it was, I may say, tried by Satan himself. The result of this fiery trial has been that I now love and adore my Heavenly Father as an infant loves its gentle, loving mother who is always kind and careful with it. I love our Saviour, the Christ, as One who knows my every sorrow and gladness and feels them all. I recognise in Him One who has authority to send the Comforter, the Spirit of Truth, the Holy Ghost to us to minister to our needs as babes in Christ.

To resume my childhood experiences. I remember trying to draw the meaning from the religious teaching that I received so liberally at church, Sabbath school, and in a Christian home. I would think like this: "God made me, and I must try to be good, for He will judge me after I die before millions of people, and everybody will tell

everything bad and good about me, and God [and I was glad of this] would know whether they told the truth or not." And I understood that if God thought I was good enough, I could go to heaven, and we in heaven would all sit in rows, with white flowing robes on, and hold palm-leaf fans in our hands and play harps and sing. And I used to think that this would be beautiful, as I was very fond of music and singing. But I wondered sometimes if we should not grow weary of it. I received the idea somehow that there were no backs to the seats, and that they were very hard. I thought much like this, until I read a little book called *The Gates Ajar* after which I hoped we might have a change sometimes, that is, if I were fortunate enough to be sent to heaven.

I believed that if I was not quite good enough, and I was very nervous about the dividing line, I would be cast out into a big, black pit, at the bottom of which a continual fire was burning, and I would n't ever finish burning. Then I would try to love God more, but I found this impossible, because I was so afraid of Him, and of that awful pit. While very young I had learned to wonder at God's purpose in creating us, and I sincerely regretted that He had made me, as my existence seemed to serve no useful end and my future seemed uncertain and undefined.

As I reached maturity, I added to my view of Christianity that it did not matter so much

what one *did*, but that we must believe in Jesus Christ and that He died for us. I did not understand in what sense He died for us, but I had some faith in God's goodness and believed it in advance of evidence. With me, the faith of my fathers was, as it were, on trial, an experience which must be common to all in whom is eventually implanted the Christ life. I believed from teaching and habit that the Scriptures were true. The Scriptures taught us of Christ's death for us, so that was easy, and I was not so much afraid of everlasting punishment after that. As time passed, it dawned on my mind that all nominal Christians gave their intellectual assent to the doctrine of hell and of the historic Christ because they believed it to be taught in the Scriptures. This accounted to my reason for the nonchalance of merely professing Christians.

Later on, I began to weigh popular Christianity in the balance and found it wanting, for it did not practically teach that a man is more than gold, and it did not teach practically Christ's political economy. I read the often quoted texts: "God so loved the world, that He 'gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life"; also, "Believe on the Lord Jesus Christ, and thou shalt be saved." I read of Christ's teaching: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another";

and His advice to the rich young man to go sell his goods to feed the poor and to take up the cross and follow Him. I read of the kindly acceptance of the widow's mite, of Christ's healing the sick without exacting reward, and of doing good every day. I read the Sermon on the Mount carefully. I read of His teachings as touching the weak and erring ones. I read of His attack on the Church of His day, bidding the people follow His teaching, but not the practice or example of their teachers, because, Christ explains, they bind burdens heavy to be borne, and wear broad phylacteries and love the uppermost seats in the synagogue. He emphasises His strong disapproval of them by calling them "whited sepulchres," "generation of vipers," and finishes with that touching burst of pathos and sorrow, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate! For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord." I read of the awful verdict against those persons who gave Him no drink, who had plenty yet clothed Him not, who visited Him not in sickness nor in prison. I read of these persons in their terror asking: "Lord, when saw we Thee in need and ministered not unto Thee?"

Then came that solemn answer: "Inasmuch as ye did it not unto one of the least of these, ye did it not unto Me." "Not every one that sayeth unto Me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of My father which is in heaven." "I never knew you; depart from Me."

I said in my heart: "Who of us shall stand before this Judge?" for I think I hear Him saying: "If ye loved Me, ye would have kept My commandments; he that keepeth them, he it is that loveth Me; and he that loveth Me not keepeth not My sayings, and the word that ye hear is not Mine, but the Father's that sent Me." "Simon, son of Jonas, lovest thou Me? Yea, Lord. Then feed My lambs." I read that "the wages of sin is death." So I concluded that to have a saving belief in Christ was to keep His sayings. I looked at the great Church in its individuality, and I said in my heart: Who of us shall stand before this crucial fire? I felt that many were called but few were chosen.

Do you feel that it is a grand privilege to have been brought into human existence; to feel yourself a unit and that unit living through eternal ages; to know yourself a given point in boundless space; to know yourself a tiny dynamo in the great universal power-house? I have not striven in this chapter to teach a theology, but to merely draw from science and religion, as I am led to see

it, that it is a divine and glorious duty to assume a protectorate over your own personality, and to so nourish the soul that it shall fulfil its destiny as an immortal traveller, and that no one shall be able to "work out his own salvation" unless he do it on the first principles which Christ has laid down. It horrifies me to hear both infidels and professing Christians so belittle this infinite privilege—to live.

I would not, nay could not, be a pessimist. Elijah in despair, not unmixed with self-righteousness, wailed forth his lament, "I, even I only, am left." But the Lord had yet seven thousand that had not bowed the knee to Baal.

When the Elijahs of to-day shall look around and wail forth their arrogant despair and dismay, "I, even I alone, am left," they shall hear that Voice of assurance and authority say: "There is still the school of the prophets. I have with Me still seven thousand in Israel who have not bowed the knee to Baal, but who worship at a faith's pure shrine—these are Mine."

The time is near at hand, nay, is already here, when we shall be sifted as wheat, not by our mystifying creeds, but by the burning questions of the day. We are judging and sifting ourselves. Let us be warned of the responsibility of our position. Every decision we give, every ballot we mark, every bargain we make, is a move in this sifting process. Let us stand with our heads

uncovered before the Holy Spirit, that we may receive His teaching, and with our souls bared before Christ Jesus, ready to receive His benediction. For we know that if we do not receive Christ's "Well done, good and faithful servant," we must receive His "Depart from Me, I never knew you."

Shall a man live again or die as the ox? I answer, we may live as the hungry beast, but we shall surely pass out of our material bodies as living souls to meet an infinitely long future of either holy advance or base retreat, if we continue rebellious. If a man does not quite understand the doctrines of Christianity, or it comes not to his belief that the Christian religion is true or perfectly taught, or if he unduly criticise our Scriptures, shall our Heavenly Father, in His great kindness and justice, cast this mystified one into consuming torture? Note what our late Poet Laureate says of honest doubt—

"Perplext in faith, but pure in deeds,
At last he beat his music out.
There lives more faith in honest doubt,
Believe me, than in half the creeds.

"He fought his doubts and gathered strength,
He would not make his judgment blind,
He faced the spectres of the mind
And laid them: thus he came at length

"To find a stronger faith his own;
And Power was with him in the night,
Which makes the darkness and the light,
And dwells not in the light alone,

"But in the darkness and the cloud . . ."

Who shall judge of the future of a human soul? We have the analogous teachings of Nature to prove that a soul must be nourished with suitable food if its life is to endure. Jesus the Christ tells us that He is the Bread of Life and the Water of Life. He was only Christ as He represented Christ-hood, and we are Christians only as we endeavour, be it ever so weakly, to represent that Christ-hood as it was shown through Him. Never shall we obtain eternal life because we believe in a certain formula of Jesus Christ's birth, active ministry, death by crucifixion, resurrection, etc. I ask each of you who believe yourselves to be Christians to place yourselves each before the tribunal of Christ's sayings. We must all ultimately do so. We shall acquit or convict ourselves, and the Triune God-head shall witness our decision. We may deceive one another, but we cannot deceive God.

As a Unit, an Ego, I pray of you to be honest, courageous, wise, and to feel the dignity of your position. Do not be a grovelling worm or as the dumb driven ox, but arise to the position of "our Image," with the light of heaven in your eye. Be "a child of the King," and sing with one of our inspired poets¹—

¹ Frances R. Havergal.

"Near after distant, gleam after gloom,
 Love after loneliness, life after tomb;
 After long agony, rapture of bliss,
 Right was the pathway, leading to this."

Sometime, somewhere, somehow, we know our souls shall echo the strain, "Right was the pathway, leading to this." "Let integrity and uprightness preserve me" (Ps. xxv. 21) on my journey as a soul. "When Jesus knew in Himself that His disciples murmured at it, He said unto them, Doth this offend you? . . . It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life" (John vi. 61, 63). "I am the way, and the truth, and the life: no man cometh unto the Father, but by Me" (John xiv. 6). "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father" (John xvi. 28). "And if I go to prepare a place for you, I will come again and take you unto Myself, that where I am ye may be also" (John xiv. 3).

"Holy, holy, holy! Though the darkness hide Thee,
 Though the eye of sinful man Thy glory may not see;
 Only Thou art holy: There is none beside Thee
 Perfect in power and love and purity.

"Holy, holy, holy! Lord God Almighty!
 All Thy works shall praise Thy Name, in earth and sky
 and sea;
 Holy, holy, holy, merciful and mighty,
 God in Three Persons, Blessed Trinity."

Part II

ATTITUDE TOWARDS ONE
ANOTHER: THE SOUL'S SECOND
OFFICE

CHAPTER II

WHAT LACK I YET ?

"The young man saith unto him, All these things have I observed: what lack I yet? . . . But when the young man heard the saying, he went away sorrowful."

MATTHEW xix. 20-22.

"To judge the fatherless and the oppressed, that man which is of the earth, may be terrible no more."

PSALM x. 18 (R.V.).

"Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the Kingdom of God."

JOHN iii. 5.

IN this part of our work the object is the explanation of the second office of a soul, viz., its attitude towards other souls by whom it is surrounded and with whom it comes in contact.

If I introduce the person of Jesus it is not that I shall in the following pages try to portray His life and teaching *per se*, but that I desire rather that He be kept in the reader's mind as an ever-present Ideal, by which we may draw comparisons between His attitude and our own.

So, at the outset, I wish to refer to His attitude towards His brothers of the race to find the key to open the guide-book of our own actions towards

one another. For it is impossible for us, as rational, social beings, to escape the duties involved in the second office. The question, therefore, resolves itself into this: "How shall we, why should we, follow Him in this?"

Is a written code binding simply because it is written, or was it made binding previously and then preserved in the written form to make it more easily understood, borne in mind, and enforced? Thus the written law is not the law in reality, but a copy of judicial decisions which are agreed upon, by a selected company of men, as being essential to promote national or civic welfare.

Jesus was called the Word. The Word existed always, but Jesus as Jesus did not exist always. God had always been and is ever teaching of His law a little here, a little there, line upon line, precept upon precept. But in the fulness of time He sent His only begotten Son to redeem the world from sin. This was the incarnate Word, the incarnate Law, God's judicial decision being behind it. That was and is Jesus, our Christ. What He taught us is law, not because He, as the Word, said it only, but because God said it first as a result of His perfect, judicial decision. Christ Jesus is the Great Father's written Law or incarnate Word, just as the printed or written copy of the judicial decision is an incarnation of the thoughtful decisions of this company of men. So Christ's law or word is binding and should be

the aspiration of our highest perfection. Thus the "Why should we follow Him?" is answered.

God has taught morality to all people at all times. Ethics vary as the morale of a civilisation varies. A people receive as they absorb and assimilate. A high morale demands a high ethic. God always supplies reasonable demand. This part of the work might have been finished without ever touching on a higher religious state than morality, were it not that our civilisation is in the condition in which both simple morality and also Christianity are needed. I would have each person first a moralist then a Christian. I would have every person live a very sincere, moral life in the first place and a very sincere Christian life in the second or *ultimate* place. To any objection that may be offered as to why morality is placed first, I would answer that a sense of moral degradation or sinfulness combined with a desire for betterment and growth must necessarily pass through this fringe or borderland of Christianity in order to reach it.

Speaking broadly, it seems to me that a religion whose tenets are simply a belief and trust in the One Supreme Father as God, and in the brotherhood of humanity, as His children, with a kindly equality of feeling and generosity of purpose towards one another, with an inward consciousness that a mean or unkind action or thought is beneath the dignity and education or culture of

a modern up-to-date man or woman, is the religion for to-day. And, as we note the many reformatory movements, may we not infer that the world-thought is already in this most desirable, because preparatory, phase of advancement, and will soon be led to see the need of the higher life as taught by our Redeemer? May we not hope that the prophecy will soon be fulfilled, in its entirety, that, "The people which sat in darkness saw a great light, and to them which sat in the region and shadow of death, to them did light spring up." To live even this simple doctrine really well, it is necessary to study the causes and effects of the various classes of customs and habits which prevail and this, in turn, is secured by considering carefully the many needs of the body and mind, with a view to their moral elevation, and may be termed the study of practical ethics.

Thus there seems to me to be two stages of the merely moral life, the one being easier and more selfish than the other. In the one stage the individual seeks by careful observance of certain rules of conduct and by control of mind over desire and appetite to live a comparatively just, clean, and honest life. He will not throw temptation in another's way to cause him to stumble, because that would be incompatible with his system of morality. He will meet an avaricious person with business tact and diplomacy in order to

counteract his covetous desires in so far as they affect injuriously himself, the moralist. If he meet a victim of intemperance, he would violate his moral sense of rectitude and dignity were he to offer him drink, and thus contribute to the drunkard's downfall. If a man take another's life, our moralist would be consistent with his creed to confine the offender in prison, in order to ensure his own safety and that of other people. So with theft and lawlessness of all kinds, prevention of a repetition of these acts would be consistent with the spirit of this first phase of morality.

Our first moralist, however, maintains not only a negative attitude to the law of right, but a positive attitude as well, always providing it serves his own ends. Therefore he will protect and be courteous to all women because his own mother, wife, and sister must be protected. Little children will have his care, training, and education that they may supply succeeding decades with intelligent, law-abiding citizens, and this is well. This man will obey the civic and national laws without much questioning. In the world's estimation, such a man will have an honourable, successful life, and probably a much respected old age. In this connection it may be stated that this manner of living is an immediate outgrowth of the first office of the soul, viz., self-preservation, and not of the second.

The second and more difficult phase of morality is of a less negative character. In this stage a man not only refrains from these unholy and vicious appetites and dishonest desire for gain, but he will try to win others to a purer life by telling them of his own personal feeling of inward comfort and dignity as a result of his own better state of living. He will try to teach his greedy, grasping neighbour some of the simple lessons of the brotherhood of man. He is aggressive and will therefore try to rectify iniquitous laws and customs. He will not only be courteous to woman and careful for children, but he will make strenuous efforts to improve the various operative systems, so all women may exist as women and not as driven beasts, and so that all children may thrive and grow up as intelligent, healthy citizens. He will endeavour to close the "sweat shops" and factories to women and children until every healthy man in the country has regular well-paid labour provided for him and until the children are at school and the wives and mothers at home, with those women who must work publicly filling lighter, more womanly situations. With woman's clamour for her so-called "Rights," our moralist has very little sympathy, and he deplors the spirit of money-greed and the desire to compete with men in the various business walks of life which characterise the women of to-day, because of the check that such a spirit is to his hoped-for

humanitarianism of the future. He recognises the fact that, for the benefit of the coming race, the female part of the population should receive very special consideration, and I think scientists, sociologists, physicians, clergymen, and educators generally will endorse this opinion. He believes that few women rise to genius because God designs most of them to be mothers, and that hence a nation's duty is to fit its daughters to be noble, intelligent, well-trained mothers and home teachers of the race. He views with satisfaction the various domestic training schools and kindred clubs which are being organised among women, and regards them as signs of a hopeful awakening. To give effect to these institutions, as well as for other considerations, he would have our daughters withdraw, as far as possible, from business and labour competition, leaving the field to their future husbands and sons and thus having both means and leisure at their disposal to prepare themselves for a happy, noble wifehood and motherhood. And finally, our moralist regards with deep regret and indignation the rapid increase of our modern Herods—the capitalists and millionaires—multiplying and fattening, as they are, at the expense of the life-blood of the masses, and trusts that this and all like abuses may be entirely swept away and matters so adjusted that the economic conditions of the next generation may be upon a sounder and more rational basis.

These are only sketches of different conceptions, the details of any one of which would fill many volumes, and indeed have filled many, many volumes. I have introduced the correction of the various wrongs mentioned, which exist as the tenets of the higher morality to which we have referred, and I see no reason why nearly all persons of rational mind could not attain to this degree of right living, and indeed I believe all but a comparative few would be glad to do so could they be assured that the majority of their fellows were also endeavouring to reach it. This is far too low an ideal for a Christian man or woman since it is, in essence, simply prudence or refined worldliness, but you will grant that it is very good indeed as a means towards making modern life endurable to the masses. This ideal through good is only within the fringe or borderland of Christianity, as before noted. One would expect this standard of ethics to be a constituent part of civilisation—a prudent supply for the general need.

Emerson says that, "Prudence is the virtue of the senses. It is the science of appearances. It is the outmost action of the inward life. It is God taking thought for oxen. It moves matter after the laws of matter. It is content to seek health of body by complying with physical conditions, and health of mind by the laws of intellect." He says in another place that "all the virtues range them-

selves on the side of prudence, or the art of securing a present well-being." This prudence would be the issue, if justice and kind thoughtfulness were exercised for the welfare of the individual. A high degree of morality is only prudence. "Prudence is the virtue of the senses." Then we must find it to be true that a person who is not highly moral is not prudent and a person who is not prudent has not the virtue of the senses. In the degree that he is moral are his senses virtuous, is he sane—almost the same thing.

Ruskin says, "The very word *virtue* means not *conduct* but *strength, vital energy* in the heart." Therefore morality or prudence is moral or prudent as it is virtuous or strong in vital energy. Here seems to be the clue by which we may arrive at an approximately correct conclusion as to the character of the individual-spirit as well as of the world-spirit at large. This mode of measuring the inner strength or vital energy by outward appearances was recognised by our Lord when He said, "By their fruits ye shall know them." Therefore we feel justified in claiming that when we see an act that is unworthy of a virtuous person or people we may be assured that it may be traced back, perhaps far back, to some starting-point, and that starting-point we shall surely find lacking in vital energy. We must trace every act, system, or expression of thought back to its starting-point if we would understand the strength

or weakness of this starting-point as it is affected by the law of life or self-preservation or by the law of destruction or selfishness.

The following illustration, though apparently trivial in itself, will, I believe, prove to be approximately the history of every act of every person as well as of all national and international acts. The door-bell rings and my ear nerves carry the news to the head office, the brain. My "self" that presides at the head office resolves to step to the door to open it to see who is there. Nerve messages are sent swiftly over the system ordering the whole body to move toward the door. On opening the door I find a friend standing there who addresses me. My eye and ear nerves again conduct the news to the central office. My "self" dictates to smile and chat. In an instant out comes the word of welcome. My friend's "self" knows by these that I am pleased to see him. All this, I take it, is done without realising that any discussion is being carried on or any arguments are being used between me and my "self" to bring my "self" to any conclusions about going to the door, or about my manner of greeting my friend. But did I decide or arrive at such conclusions? If so, when and how? I did decide. A mental decision or conclusion must be preceded by process of reasoning. I go to the door because I have learned previously that, when the bell rings, some person is outside waiting to be ad-

mitted or to be spoken to. I welcome my friend because I have known him and have found him congenial company and have confidence in him, etc. It has taken me perhaps months or years, or maybe only a moment, to arrive at this conclusion. I consider that it is my mind which has arrived at this admiration or confidence, on the basis of a certain suitability to my needs and to his needs. The *self interest* in my nature impels me to open the door, hoping thereby to admit a friend or speak to some person who will supply my needs in some way, or, *vice versa*, whose needs I shall supply and thus benefit not only the person but myself as well by reflex action. *Self interest* also impels me to use my friend kindly, or I shall grieve him and in time perhaps lose his friendship. So this loom, the mind, weaves with almost automatic motion as well as with faultless precision these conclusions from previously accumulated data. Prudence or morality sits at the loom and weaves from the data just whatever patterns are dictated by the Ego. And as the moral quality of the Ego varies and as the combinations of the data vary so will the patterns woven vary.

In the foregoing illustration it will be seen that the sketch is merely meant to represent the mechanical movement of an act as traced to its origin, and thence to its issue. We see from it that the deciding impetus is vested in the Ego, but that the act itself is almost colourless. In the

following illustration we would present the importance of the character of the Ego, as that is the pivot, so to speak, upon which the quality of our conduct rests. Our conduct is prudent and life-preserving or foolish and destructive according to the character of the Ego. If the body is in health, the muscles will respond in obedience to the nerves whether the mandate be the action or the response of a few muscles or of many. The nerves will receive and carry the data to the mind and when the decision is given them by the Ego, will hurry away to the different muscles and sets of muscles to deliver it. The mind or intellect weaves its arguments quickly from past and present data, but waits for the decision of the umpire before it gives answer to the messengers. The character of that answer depends on the virtue or "strength of vital energy in the heart" or central deciding point, or, in other words, on a person's moral status. How often we see one of these bodies standing quietly waiting the result of a decision from its Ego with muscles all ready. The mind has woven out, "serve 'one another.'" The nerves and muscles stand alert and erect, noble and reasonable. After a moment of struggle with the pure soul behind the Ego, the Ego gives out the mandate, "No, not 'one another,' but 'self.'" Collapse! This failure of the Ego to respond to the reasonable evidence of the mind with righteous decision

may have its counterpart in a person or nation who is looked upon as being invulnerable but who, like Achilles in his armour, has a faulty spot in his heel where the enemy, Selfishness, may enter his arrow, as did Paris of Troy in the heel of our loved hero of classic story.

Did you ever see a man, woman, or child whose Ego has just made a mean decision of this sort, stand erect and look noble and stately? The body collapses in very shame at its master. A guilty mind tells the tale through the movements and attitude of the body. Eyes, mouth, hands, feet, carriage, all tell it directly or indirectly. Therefore I hold that a distinctively moral life is only prudence for the individual self and therefore also for the "tribal self." It is very good, but it is only a degree of civilisation. Every teaching or ethic that is good for the human body as an individual is good for the whole human body or the great tribal racial self. Every firm, corporation, society, government, nation, or any community of persons with a common interest or design is an example of these illustrations. If the appearance is satisfactory the heart centre is strong, if unsatisfactory, weak.

God is life or existence. His great principles are universal and life-producing and life-preserving. We should study the secrets of His harmonies in their measureless effects as noted in the great forces, but we should also seek to note His principles as

found in familiar and lowly objects. We may learn many a lesson of altruism from animal life, and that God breathes out many a lesson from varied nature that may be helpful to us in our intercourse with our fellow human beings and in our responsibilities toward one another. How often we must blush at "man's inhumanity to man"! We look around at Nature and feel, at times, like crying aloud, "Oh God, I see Thee everywhere and in everything, and all, save man, obey Thy voice." We find simple laws governing even plant life from which we may take lessons for our temporal as well as spiritual betterment. Beasts, birds, and plants, rocks, hills and vaulted sky, are they not all the voice of God to us? Do they not tell us of His minute care for each and for all? If we are to live well here, we must learn His ways, and we must certainly learn from Him if we would aspire to live in the glorious eternity.

Do not despise a lesson even if you learn it in a lowly form. We do not wish to introduce the worship of cat or beast of any kind, but I have personally noted conduct amongst the lower animals that would put the most of us to blush in the expression of sympathy and good sense. Did you ever watch a family of happy, frolicsome kittens in their charming and divinely innocent sport? Have you observed the mother cat care for and patiently train them for mature cat life?

Did you ever see the kindly, domestic cow come lowing up from pasture heavily laden with Nature's perfect food for yourself and family? Have you loved her in her lowly kindness? If not, why not? I presume you have many times ridden behind the noble, majestic horse. Have you noticed his kindly patience and his love for his master, even though that master be a brutal one at times? Poor, weary horse! He is a great burden-bearer, so kind, so patient, so obedient, usually. Do you see nothing divine in him? If not, why not? Did you ever have a dog love you? If so, did he ever come and tenderly lick your hand when he saw you in sorrow and loneliness? Can you see no divine compassion in him?

The Master said, "Now learn a parable of the fig-tree." He was ever using familiar objects, not only as illustrations to teach distinctively spiritual truth, but also to teach the natural truth of self-preservation by enforcing the lesson of the obligation of His hearers to the organic and inorganic life about them and, above all, to one another as human beings. Besides broadening and clarifying our views as to our obligations to these voices of nature as well as to our fellow human beings, by His illustrations, I believe the Master desired further to show that Nature manifests the highest degree of wisdom by her artless, winsome, fearless obedience to law, and to imply that the counter-

part of nature, in her obedience, has never been reached by man—Himself excepted.

We have but one Ideal—Jesus—and we find Him constantly typified in the Scriptures by natural objects, animate and inanimate. He is designated as the Lamb of God and as the Lion of the Tribe of Judah. He is symbolised by the brazen serpent in the wilderness. The offering of His life was typified by the offering of the various sacrifices. There must have been the idea of divinity presented, at least esoterically, by these sacrifices, and, by the way, is not all idea of divinity essentially esoteric? It is consequently only the small, inner circle who really see God in His creatures, and yet all may see Him. He is within the reach and grasp of all. When the idea of divinity in these offerings was lost sight of they became a mere fetish in character and as such God could not accept of them. Hear Him: "Your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them." Why did God institute the service of sacrifices and then loathe them? Because the spiritual or esoteric meaning of the sacrifices became obscured by the introduction of a material idea which corrupted them and made them loathsome to purity. God honoured the offerings but abhorred man's wilful misconception and misapplication of His purpose concerning them. Small wonder that both primitive and decaying

peoples worship God as represented by physical life and form, brute, bird, and plant, as they find all the human characteristics displayed by them and almost entirely without the perverted exaggerations found in human beings. Cruelty, lust, intemperance, and arrogance are perverted exaggerations of lawful instincts which are little found in domesticated animals, and I grieve that we cannot say the same of civilised men and women. Now what is the lesson in all this for us? Surely it is that not only were the Jews guilty of this decline from the spiritual to the material standard, but we find on every side to-day this same divergence from the true way of life by heaping up material riches instead of searching for and securing spiritual riches. It is the outer appearance of our inner lack of strength or virtue. And as the decline of the Jew both as a nation and as an individual dates from his spiritual decadence, so will it be with us.

Then we have the lesson of the hopeful outlook in the condition foretold of the kingdom of heaven upon earth when the calf and the young lion shall lie down together—the calf being beside the lion and not inside him.

God once honoured the much derided ass by showing him an angel and by putting words of reproof into his mouth. We should be very careful what or whom we deride or despise, for God may choose a very humble instrument to

confound or reprove a popular but much tempted prophet, or He may choose it to give a message to the world.

Is God in the fig-tree, in the bruised reed, in the lily of the field, the wormwood, the wheat, the olive, the palm, the almond, the balm, and the brier, or are these inert and voiceless? If so would the Master be symbolised to us as the Rose of Sharon and the lily of the valley? Has God no voice in the everlasting hills and rocks? You value the solidity and utility of the rock. You must see the value of the lessons deduced from the laws of crystallisation or the value of united effort. One rising nation has evidently discovered the lesson which the grand old rock on which she first tasted God's freedom could have taught her. I think that the spirit of the old rock must have sung to her and that the inarticulate song must have crept into her soul for on her escutcheon is inscribed the motto, "*E pluribus unum.*"

Have the hills and mountain-tops no message from the Infinite to you? Does not the recorded fact that the children of Israel were much more successful against their enemies while on the hills suggest to you the lesson that Christ's followers are more successful against their spiritual enemies while living the higher life, nearer the Light, for God is light, the Sun of Righteousness? There is a helpful lesson for us in the fact of the difficulty of attaining the mountain-top, in the

inability of the many to exist in that altitude because of the rarity of the atmosphere, and in the broad views to be obtained from these altitudes. There is also the lesson of the valley where the sinful are safer from defeat, where the people dwell in content, through ignorance, in the enfolding embrace of miasmatic vapours. There is the lesson too of the peaceful sweet valley where some souls nestle cosily beside living streams flowing through fertile plains.

The mystic Deborah sings, "They fought from heaven; the stars in their courses fought against Sisera."

The profound and argumentative book of Job tells us that when the corner stone of the earth was laid the morning stars sang for joy, and directs our attention to the sweet influences of Pleiades. Job tells us that God told him this out of the whirlwind.

Has the blue vault above us no story to tell? Have the stars in their wondrous courses no holy hymn to chant? Has the study of the prismatic light with its trio of blue, red, and yellow told you no secrets of the Sun of Righteousness? Has the story of the reflection of these triune primary rays with their triune secondary rays combining to form the Seventh, or perfect white light told you no secret of a mystic, triune Godhead? Does it not also teach us of our duties regarding the reflection of the rays of the Sun of Righteousness?

Does not the cause of blackness as opposed to that of whiteness suggest to us the doctrine of evil as opposed to good?

I have often desired to find some one whose mind is stored with scientific knowledge to seek to apply each great principle with its causes and effects to the individual spiritual life. We already owe Professor Henry Drummond and some others much in this way.

We have been assuring ourselves, as we proceed, that a high morality is only prudence, that prudence is the virtue of the senses, that virtue is strength, that virtue is vital energy in the heart or central guiding point. We have illustrated from our nervous and muscular systems how dependent is success on the central guiding point. We hold that no firm is successful unless the central powers of the firm be capable of success. We hold that the members of corporations will present to us the main desire and aim of these corporations. We hold that a Christian organisation will reflect the soul and not the ritual of that organisation. The spirit of a political party will sooner or later reveal itself through its minions. A nation's people will be courageous or timid, and cowardly or just, as they read the strength or vital energy in the heart or central guiding point of that nation.

There is no end to the making of books. Pamphlets, periodicals, and newspapers are so easily

accessible that we almost weary of them. There is no end of books teaching us how good we ought to be and how delightful a state it would be if we were good. But the great fact remains that we are not good, no not one. Why are we not good? Why are we not strong in vital energy? There must be a deep-seated reason or cause for this. Many of us earnestly seek to be good, but, as Paul says, "For the good which I would I do not; but the evil which I would not, that I practise. O wretched man that I am! Who shall deliver me out of the body of this death?" I think I hear some ease-loving soul murmur in a plaintive whine, "Well, if we cannot be good, why we cannot, and that settles it for me." Yes, it settles it for you unless you change your non-chalant attitude. Listen to St. Paul again. He is aged now. He is near the goal. He will soon receive the palm. He is sure of it. Hear him: "I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not only to me, but also to all them that have loved His appearing."

I think I hear another brave, battling soul cry out in anguish, "O God, how I have fought the battle of life, fought for bread for the babes, fought for principles. It has been little but fighting for me, and I fear death as though it were the

climax of disaster. I see no palm. I attend church and am even a member, but oh, the dread of leaving the family to possible want, and the dread of meeting my God! I have fought hard and endured bravely." I will ask you only one question, my most unfortunate friend. Did you fight alone, or did you fight with the consciousness of the Presence about you?

Another one will say, "It makes one so conspicuous to have set principles. One is obliged to suffer a species of ostracism. I think it unwise to stir up feeling of this kind. You know the old adage, 'When we are in Rome, we must do as the Romans do.' " Yes, we answer, but that is not a star adage, it is only a comet. It has a beautiful coma, and brilliancy follows in its trail. But while the comet may be merely useless the adage is very baneful in its influence as its essence is our old familiar enemy—self. I hope that Dante did not have you in his mind's eye when he wrote these words descriptive of one class that he found in his weird travels: "This miserable fate suffer the wretched souls of those who lived without blame or praise, with that ill band of angels mixed, who nor rebellious proved, nor yet were true to God, but for themselves were only. From his bounds Heaven drove them forth not to impair his lustre, nor the depths of Hell receives them lest the accursed tribe should glory thence with exultation vain. These of death

no hope may entertain: and their blind life so meanly passed that all other lots they envy. Fame of them the world has none: mercy and justice scorn them both; speak not of them but look and pass them by."

We feel convinced that the lack of this prudence, virtue, vital energy in the heart, strength in the central seat of power and decision, is the cause of all misconduct and disaster, whether it be in man or nation, corporation or society. To trace a want to its origin we must find a cause or reason for it. This disastrous want or lack justifies us in endeavouring to trace it to its cause, as it is really phenomenal. In so doing we seem to retrace our steps and so arrive at the point from which we started. In the endeavour to follow the instinct of self-preservation, we have subverted it. This is suicidal. The subverted instinct we shall recognise in the universal error or sin called selfishness.

To bring this truth of the suicidal tendency of a subverted instinct home to the consciousness, we will draw on a few well-known facts as examples. We all know that to preserve our bodies in health and strength we must partake of food. That is self-preservation. We all know too that to gormandise is suicidal, and that we often eat what we cannot assimilate. This causes pain, discomfort, and ill-health. To preserve health we drink water, but we do not fill our whole bodies with water. We bathe in water, but it would be suicidal

for a human being to remain in water or under water. To have clothing is necessary in our climate, but one may be smothered under clothing, or one may be made unhealthy by too much or by injudicious clothing. We must work to preserve our health and strength, but we may destroy our health and strength by too much work or by unsuitable work. We rest and sleep to maintain and renew our health and strength, but if we form the habit of resting and sleeping most of our time we become worthless to ourselves and a nuisance to our fellows. We must read and hear men's thoughts and study God's Word and works in order to promote growth of mind and soul, but if we only read and hear and never quietly think matters over that we may, in turn, produce thought, we shall have mental indigestion. We shall develop into a sort of literary machine or into a compendium. Memory is a receptacle essentially useful, but quiet thought is the living fountain. A firm or corporation is permanently successful just in proportion as its governing force or central guiding point is prudent. Why do so great a percentage of them so quickly fail? It is because of the suicidal mode of carrying on the business. The few who remain are like birds of prey since they survive on the corpses of the many. The student of economics will tell you this. He will tell you also of firms subsisting entirely on the banking house, the banking house in time turning

around and swallowing up the whole thing, and the uninitiated wonder why. I think that if Christ were to come to the earth to institute righteous citizenship He would teach the same doctrine in business matters as he taught Nicodemus in spiritual matters, "Ye must be born anew." I think too that He would teach that spiritual and business matters are inseparable.

I could point you out a Christian Church whose cold aristocratic formalism has chilled the life-blood of her adherents. I could point you out a daughter of this Church who left her mother's side in consequence of this cold formalism, and while, as yet, warm, glowing blood of youth was coursing through her veins. But the daughter has been greedy for great numbers, irrespective of the quality of her adherents, and now she is suffering from anæmia and dropsy, and if she is not soon restored she must die. Other daughters are suffering unto death of one fell disease or another. Some are almost palsied. Some have been crushed between the larger bodies of their sisters. Some are being crushed now. Selfishness in some form is at the root of each failure. The mother of these daughters is in trouble now. She is dying and in her death chills she is a child again. In her childish way she cries for the cast-off clothes of her babyhood. Long bony fingers beckon her back to play with the shrouded phantoms of mediæval darkness. Sad, pitiful sight! Had

this aged mother kept herself in vigorous health by taking a kindly interest in her daughters instead of living in splendid isolation, she might to-day be a living example of prudence to her daughters. If the daughters had, in turn, always remembered the foundation on which their creed was built, "that ye love one another," instead of harbouring bitterness and envy, they would still be healthy blooming matrons. Selfishness in any form is suicidal in its tendency. The motto of immortality is *one another*, that of destruction is *self*.

We have seen that selfishness is a perverted, nay, a subverted instinct. We have seen that in time this subverted instinct results in disaster or destruction to a soul. Now, if the soul's immortality depends on whether it live the Christ-life, that is, the "one-another" life, or not; then by the simplest process of reasoning, the Satan-life, that is the self-life, must result in the soul's destruction or death. If Christianity means anything it means this. Then the immortality of the soul depends upon the decision of its Ego or central guiding point.

Nicodemus was thoroughly conversant with all the formalism of the established Church of his day and people, and he knew its shortcomings. When he heard of Jesus' teachings (and possibly he listened to some of them), he found that Jesus had a different standpoint from his own, from

which He argued, but Nicodemus could not readily discover it and so he went quietly to Jesus to get at His secret. Jesus, knowing his honesty of purpose and knowing of his logical mind, told him the secret at once, "Ye must be born anew" (or from above). The idea was so new it staggered even a learned Pharisee, but a little explanation soon convinced Nicodemus of the truth of it. That he was convinced is evident from his telling defence of Jesus amongst his fellows. Later we find him tenderly helping to bury the body of Jesus, helping to lay away the Holy Vessel that carried this truth to men and "brought life and immortality to light."

In briefly sketching some of the myriad difficulties and intricacies by which we are environed as co-travellers, we are convinced that there is a radical wrong somewhere. We have endeavoured to trace this wrong to its root and find it to be a subverted instinct which has become an hereditary tendency to selfish habits. These habits are suicidal, but like the lotus and opium habits they are seductively pleasant until suddenly destruction comes. We have tried to exemplify the nature and dire consequences of selfishness, and we have shown that there is retributive justice for violation of law, even in common matters. We have tried to show that ordinary prudence and common sense should have mended matters before this as a remedy towards a higher physical condition,

as alleviation for the great suffering and want, bitterness and war which exist to-day. But ordinary prudence or common sense, as we find it, does not mend matters materially, is not an effectual remedy. Men form societies having for their object the correction of one or more abuses. These societies are more or less successful, but never wholly so. Reformers arise and frequently do a vast amount of good, but it is never unmixed with evil. I am not entirely a pessimist, but there is so much honest endeavour with so little success that we must look further than to these reforms and societies for radical redemption. We repeat that we are now passing through that intenser darkness which ends the night and heralds the dawn.

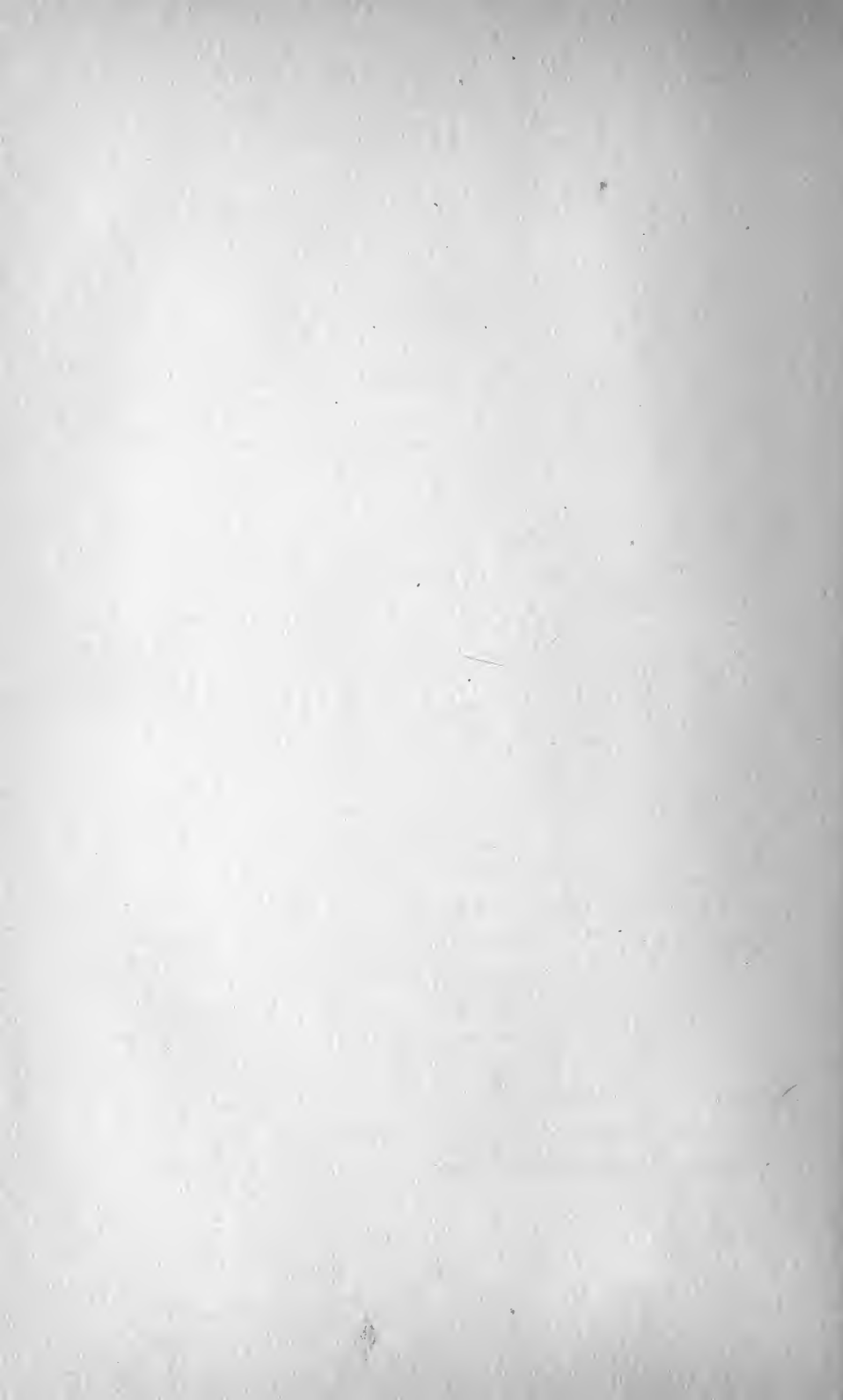
Our simplest and most initiatory office is to live physically. If we live physically we shall come into contact with other beings like ourselves. Upon our attitude towards these other beings rests our hope of immortality or a continued life. That is our second office. It is evident from the results of observation and experience that few of us realise the simplicity of the plan by which we obtain this continued life. To have the Christ-life or a perfect attitude towards our Father is the third office, and of this we shall speak later.

A high degree of prudence and morality is essentially beneficial for this life, but these qualities combined will not give us immortality of soul.

Jesus said, "I am the way, and the truth, and the life; no man cometh unto the Father but by Me." This He said that He might be inquired of and obeyed in His teachings, and to Nicodemus, who was already prudent and moral and yet was anxious for perfection, He told the secret directly, "ye must be born anew." Then the question arises, What is it to "be born anew"?

Part III

ATTITUDE TOWARDS GOD: THE
SOUL'S FINAL OFFICE



CHAPTER III

THE SOUL'S CONCEPTION OF GOD

"God is a Spirit: and they that worship Him must worship in spirit and truth."

JOHN iv. 24.

"That intelligent Being that governs the universe has perfect views of His own nature and acts, and of the matter on which He acts."

MARCUS AURELIUS.

ALPHA, Omega, I Am Because I Am, I Am or I Will Be, Eternal God, Creator, King Eternal, Sun of Righteousness, Husbandman, Father, thy Maker, the Holy One of Israel, my Salvation, Refuge for the Oppressed, Rock, Fortress,—by these significant titles Israel knew her God. A critical writer of the day has given us what he considers to be the sum total of Israel's idea of God, in the following descriptive phrase: "The Eternal, outside of ourselves, that makes for righteousness." If we add to this the knowledge that on righteousness depends our salvation, or in more easily realised terms, our chance of eternal life, or in more conventional phrase, Immortality, the importance, nay essentiality, of the truthfulness or accuracy of these assertions or descrip-

tions gain weight. The attitude of the soul towards Israel's God then assumes a significance far removed from mere emotional religious fervour and doctrinal party spirit. Our obedience to Israel's God becomes our Law of Life when we remember that He is also our God, in fact the only One, or the All. God has taught through all religions—as well as Israel's—that obedience to Him is the highest ideal in every instance; and this obedience takes form and quality as He gives understanding. Therefore when a soul assumes the position that his little view, and his alone, is the only true one, he at once tells to the world that his eye has not travelled over the lighted hills of God; that he does not know of the beacons of the Almighty. He tells to the world that he has but sat in the light of a small dying taper, while the night shades have crept over his shrivelled and palsied soul. Oh, the pity of it! If he would but lift his eyes to the hill-top beacon fires of God, from which his help cometh, it would not then be such a stretch of vision, nor yet such a bewildering dazzle, to look above into the vaulted heavens where beams the Sun of Righteousness. He would be better prepared for a startling glimpse of the radiance. This soul, after having once caught the darting glint of the hill-top beacon fires, and whose strengthened vision has sought the gleam of the shining over-head, can never creep back cold and lifeless to sleep his soul's opportunity

away in stagnation, that awfully certain causation of decay and death. If a soul be religious, but timid or cowardly, he may, on being disturbed by the call to searching attention, fly to his retreat, and, like the familiar brown caterpillar, coil himself up in a ring. God made the caterpillar so for purposes of protection, and we may presume to hope that the same excuse exists for this abnormally timid or cowardly soul. This soul has learnt a religious formula in which he trusts for protection from present annoyance and future suffering: a sort of panacea for all his much-to-be-dreaded ills. Having once accepted it he rests in this assurance of safety, and rests so effectually that his strength soon flags, his eye grows dim, and lethargy steals over his soul. Some people remind us of the quilled porcupine, which on being disturbed presents to his annoyer a ball of such a sharp and piercing character, that we would merit more reward than a porcupine could guarantee to justify us in meddling with him. These persons offer no logical arguments, but merely retire within their bristling quills—or creeds—and are secure in this effectual but cheap and ignoble protection. Do not approach them. Let them be quiet or they will wear themselves out in valueless energy, revolving in a small area, making no headway. Annoy them not, as by so antagonising them they are but hindered from seeing the Light.

To-day is not a day of monastic retreat, nor should it be a day of bristling creeds. To-day is a day of broad advancement in all lines. God is the same to-day, yesterday, and for ever, and His laws and truths are practically the same; but as each one of us must conceive his own idea and ideal of God for himself, and as we are each different to one another, so must our conceptions of Him and His truths ever be also different. Hence bigoted dogma is unscientific and should be relegated to the musty past, like an old time-worn garment. We have the same right to search for higher, more lucid truths in relation to religious subjects as we now enjoy in other fields. Holiness is life. Religion is the science of man's immortality, the greatest, and most important of all sciences. It should, to be reasonable, be allowed greater liberty, not less, than the more ordinary subject. It is the cry of the soul, longing for its ultimate home in the heart of God. Lowell most truly says:—

“Upward the soul for ever turns her eyes;
The next hour always shames the hour before;
One beauty, at its highest, prophesies
That by whose side it shall seem mean and poor;
No God-like thing knows aught of less and less,
But widens to the boundless perfectness.”

A searching soul is continually discovering new truths, or rather new appreciation or application of truths. We should search for beautifying, as

well as essential truths, as do the students in art, science, and literature. These latter studies owe their existence as systems to the knowledge revealed to or by individuals as they have untiringly searched, studied, and applied, each in turn adding his quota to these great schools. All was not revealed to or by one person, nor is all yet revealed. Many ordinary occurrences are as-yet totally inexplicable even to the most profound of our scholars. The race has been recipient of many spiritual truths in many forms, but it would indeed be an arrant dogmatist that would be willing to take the position that inspiration had entirely closed with God's revelation of truth, history, and prophecy as given in our accepted Scriptures. If all spiritual truths are already discovered and faithfully applied while yet we are in this present deplorable condition, what a hopeless outlook! But the past history of creeds and cults, together with analogous teachings of her lesser sister sciences, make us hopeful, and we delight to feel that we know, that we may yet learn, how to live well even in the present physical state, and also learn to apply more perfectly the way already taught, to obtain and enjoy eternal life. I love to think of our beneficent Father discovering to us so many blessings even for this life only. I like to think of the bubbling water in the kettle, as singing its secrets into the willing ear of Watt, telling him of what a vast power was lying

almost unused. I like to think of the spirit of gravitation as sighing amongst the boughs of the apple tree, as stealing down to the drowsy Newton, whispering softly, "Do you not observe how I draw things down and never up? Let me voice myself through you to a ready world." I like to think of the spirit of the earth, reasoning out to Galileo of her spheral and revolving character. Of Jove or Jupiter as singing of the glory of the heavens to the early astronomers. And of the adorable Athene as teaching here a little, there a little, to the children of this lovely little planet over whom she spreads her motherly care. I love to think of men as listening to the siren song of the waves, "Come and discover the secrets of my weird depths," and to the spirit of the mineral nether-world as sending up its elves and sprites to beckon men toward their priceless and uncounted treasure world of mineral strata, paleolithic remains, or other of its many secreted riches for mankind. Was steam less potent before its power was noted and applied? Did apples fall upward before a philosophical person noted that they invariably fell down? No, but these laws had not been understood before to any extent. The earth was spheral and moved before Galileo lost his life for disclosing the secret to a foolish unscientific world, but to the sane few of his age it became a useful knowledge. The stars sang together before they were located, named, and measured by men,

and myriads doubtless still float in the great breath of the radiancy uncounted save by Him. Music, beauty, rocks and ocean, iron, gold, coal, and the glittering diamond each and all existed ages before man became aware of their existence or value. There was a time, men tell us, when surgical instruments for cutting were fashioned rudely out of stone. To-day we know them to be exquisitely fashioned out of the finest steel.

A prophet tells us that a while before all things should become new and holy, the Lord God would come and the holy ones with Him. That day was not to be all brightness, or all gloom; not day and night; but at eventide there would be light. It would seem to foretell a sort of twilight like that which precedes the dawn. Is not our race, even in its highest phase, still in this twilight thus described? Do not carry your lantern too late into the light, it will cause you to appear foolish to those who know that the greater Light has arrived.

I beg for liberty for souls to discover God and apply His vital truths. But we are hopeful. Do we not already see many valiant souls resolutely shaking off their time-worn fetters? We are not true to the apostles' teaching if we do not examine matters, each for himself, as knowing that his eternal life depends wholly on his own thinking and walking and on no man's formula. God says: "I have spread out My hands all the day unto a

rebellious people, that walk in a way that is not good, after their own thoughts; a people that provoke Me to My face continually." These people, He says, say to others, not like themselves, "Stand by thyself, come not near to me, for I am holier than thou." Men do not love this arrogant spirit, and we would judge that God does not either.

There seem to be three classes of unbelief, with, of course, their varying grades. The class-words, heterodoxy, infidelity, and atheism are too familiar to require explaining as regards their vocabulary meaning; but as to their religious relation to mankind, what do they signify? A heterodox Christian seems to be one who believes in Christ and Christianity but who does not believe in one or more of the most generally accepted doctrines or dogmas. An infidel seems to mean a person who does not believe in some given religion; to us it means one who does not believe in our Scriptures as being the inspired word of God. An atheist seems to be one who is foolish enough to deny any and all conceptions of God, or His being, as world-soul.

Atheists are, fortunately, but a handful compared to the other classes, and indeed we may wisely doubt if there really are any such. Many would-be wise persons affect the different minor forms of atheism, but few sane persons are *honestly* sure *inwardly* that there is no author and

governor of the universe. These persons—if there be such—exist temporarily as human beings, as having physical bodies but as having no soul, hence they are not conscious of the over-soul. We find that the most benighted tribes have an idea of some power outside of themselves that makes for good or ill. Also we find that the vilest of civilised men are afraid of God and a future life. It cannot therefore be degradation that results in atheism, but rather the want of that factor, a soul, which is reasonably required in order that a person may realise a hope or fear of God or a future. We do not need to pity them so much as might at first seem, as it is inconceivable that they should suffer from the want of that which to them is only a fantasy in others. If they, in their hearts, resent this seeming lack, then they are in truth acknowledging a supreme author and governor, or first cause; and are not *atheists* but *infidels*.

The class of unbelief known as Infidelity is, like the landscape and horizon, different to each beholder's view. To a Moslem, all who do not follow the cry, "Allah and his prophet Mahomet," are infidels. To the time-worn religions of eastern Asia, all other is infidelity. To the Christian world, speaking broadly, all else is infidelity. In the inner circle of our nominally Christian peoples, all who do not regard our Scriptures as the inspired word of God are known as infidels, and are more severely criticised by our believers

than are foreign religionists, and rightly so, if they have no form whatever wherein to express and confess their allegiance to God. We must honour a sincere worshipper of God, no matter how faulty we may deem his cult to be. But for a soul to loosely acknowledge that there is a God, but deny Him any and all form of worship or communion as soul to over-soul, that is ignoble, unwise, injurious, destructive.

Heterodoxy! While infidelity pertains to our wider scope of soul vision, so does heresy pertain to our nearer and more objective and subjective soul vision, just as the horizon and general landscape compares in significance with various objects and subjects to be seen and known within its bounds. If I stand by your side I do not see precisely the same view of an object that you do, the focus being slightly different perhaps, and our eyes not of the same strength and clearness of seeing. The lesson conveyed is easily evident. Then who shall presume to call his brother a heretic, if that brother be found to be reaching out in searching aspiration after his Father, who is in Heaven, and endeavouring, ever so weakly, to follow that which he conceives to be inspired teaching, no matter what form it may take? If our short-range views were intended to be identical, our Maker would have, no doubt, arranged matters just so. His One Beloved Son avoided all foolish wrangling, and kept fast by a very few, but

very plain, vital truths. When His disciples began to wrangle about which of them was fittest for the upper seat in the Kingdom of God, He called a child unto Him and set it in the midst of them and said, "Verily I say unto you, except ye be converted and become as little children ye shall not *enter* the Kingdom of Heaven." How shall a small child know precisely of the intricate doctrines, as to which is orthodox and which is heterodox? Yet Jesus said, "Ye must become as this little child." When his disciples, with arrogant self-approval, were wrangling over the seat of supremacy in the Kingdom of Heaven, He told them that unless they changed from that spirit and became innocent of these selfish instincts, they could not even enter, let alone the possibility of having a chief place. But it was a scientific axiom that Christ spoke to them, not the threat of an angry Master. Heaven is bliss: wrangling is a state of torment. Jesus Christ was always scientific and reasonable. To preserve our physical body and develop its highest possibility, we must use simple, wholesome food, breathe pure air, care for our persons as regards exercise, cleanliness, clothing. To preserve our souls and attain highest development and eternal life, we must use the same simple methods and sane means. We shall never arrive there by accusing one another of heresy. The Sermon on the Mount is the only criterion of heresy.

While these three classes of unbelief exist in easily recognisable form, not so easily observed are other three, which may be suggested as being the opposite poles of the former. These are Fetichism as opposite Atheism, Credulity as opposite Infidelity, and Indifference as opposite to the wranglers of Orthodoxy and Heterodoxy.

Indifference is even more culpable than jealous bickering, though not so unpleasant. The Scriptures frequently urge us to be earnest in seeking after that which is good. If we endeavour to trace the evil of a state of mental and spiritual indifference or carelessness through all its manifold results effected in our social and religious condition to-day, we shall be appalled. This indifference breeds a cowardly shirking of gravest responsibility that is heinous in its issue. Lost opportunities, unused talent, unrelieved suffering, cruel labour systems, thievish commercial systems, systems that tend to immorality and insincerity in social life, and endless other conditions might be cited in which the indifference of the many indulges the selfishness of the few to the general degradation of the many, thus injuring the whole. Reformers are better than dead men, even fanaticism is better than sleepy indifference.

If we are to prove all things and hold fast only that which is good, we must not stand open-mouthed, ready to believe every person and every "ism." Credulity belongs to weaklings. Child-

ren are trustful, but not credulous, and are astonishingly direct in their criticism of what we tell them and of how we conduct ourselves. A foremost minister of the Gospel is said to have remarked that he would rather take the interpretation of the Scriptures as it suggested itself to an illiterate mind than from that of the most scholarly theologian, simply because of this child-like directness in taking things just as they are. It would be almost impossible for the scholar to detach himself from his preconceived ideas of the meaning attached to the language used. Search, seek, prove, knock; these commands are in opposition alike to wrangling and lazy credulity. Therefore we again notice the wisdom of our great Teacher in advising simplicity of character and creed. How many of us have time or ability to take each variation of each religion or even of only our Christian denominations and search well and prove all? Our strenuous social condition does not often permit of this. But we each have time and opportunity to prove a few preserving truths and the Spirit of Truth is promised as aid to those who *really desire* Him. Better know a few things and then, like the man who was restored, we can say to the sneering Pharisee, "One thing I know, that whereas I was blind now I see." He did not argue: he could see. It is deadly loss to be too credulous.

At the opposite pole of Atheism we shall find

that state which is perhaps the most nearly covered by the term Fetichism. Pantheism might be used but is scarcely general enough, while fetichism would cover all error that lies in the more dangerous forms of pantheism. Idolatry might be used, but it too lacks much that would enable us to use it as here intended. Fetichism seems to be the name given to that class of belief or superstition which attaches significance to material objects or personalities as though they possessed power or were a cause of success or failure, good or ill; and is a most dangerous enemy to even our enlightened peoples—dangerous, because so prevalent, yet so unobserved. We are informed by historians, explorers, and religionists, that all sorts of objects are being used as fetich by central Africans, uncivilised American Indians, the lowest grades of Asiatic tribes, and wild island tribes of the great seas. Men and spirits, as well as material objects, are frequently made to be fetich by semi-enlightened and even more civilised peoples. This class of belief seems to infer that these various objects, men, or spirits, are to be feared rather than loved, as having power or influence for either good or ill. There the attitude towards such is rather fear than adoration. In the semi-enlightened religions, gifts, rites, and ceremonies are largely considered as means of appeasing the wrath of these various minor deities rather than the offering of praise for benefits received. With

the still better enlightened peoples, especially amongst the best educated classes and the priesthood, they only look upon objects as visible presentations of the God-Power behind all things, and the minor divinities as messengers, or executive of the God-Power. Many, curious, and exceedingly varied have been the inventions of these religionists to appease the wrath of local minor deities. Plato told his contemporaries that their divinities could not be gods as they were continually at variance with one another. Euripides says, "if the gods do aught that is unseemly then they are not gods at all." The sun and celestial deities too have their business assigned, says Marcus Aurelius. These and other heathen philosophers and teachers better understood the inconsistency of worshipping or appeasing these uncertain and imperfect deities than did the common people. The priesthood, at its best, strove to teach ignorant people by symbol, but it may well be feared that the rituals of these cults were better observed than were the truths behind them remembered or understood by the masses. Some of these services were splendidly magnificent even though they must be abhorrent to our more refined taste. In the great group of oriental cults, while there certainly are living truths brought down from retiring centuries, still there is a strong tissue of this fetichism woven through the whole

fabric that brings with it the always ensuing degradation.

Perhaps no cultus is better calculated to represent to us fetichism in its highest phase than is Judaism. When Judaism was in her full glory, when she walked with God as His handmaid, she was taught to observe a ritual that was symbolic of God's greater *plan* for the *whole race*. But Judaism became untrue to her God, while yet the racial child was unborn, who was to bring life and liberty to light for the race. Her holy significant rites and ceremonies, types and shadowings, became in time, through her arrogant self-worship, combined with her proximity to, and in a measure affiliation with those who held seductive and idolatrous doctrines, almost entire fetichism. You may mark the decadence of her holy wifeness by the destruction of her temples, the removal of the Shekinah from over the Mercy Seat, the withdrawal of her inspiration, and lastly her mournful desolation. In all history, sacred or secular, in fiction or biography, martyrdoms or race wars, there is to me no story so pathetic, so sad, so hopeless, as that of the devout Jew in the decadence, mourning over the departed glory, the departed surety, the departed hope. Where is now the splendid temple, the holy prophet, the covenant-keeping Jehovah? There is no Presence over the Mercy Seat, alas! there is no Mercy Seat. The promised land is overrun by unholy-

ness, the abomination of desolation is in the Holy Place. Unhappy Judaism, ye brought forth the holy life when your spirit was in a state of coma and ye knew it not. Ye expected to beget a thing that would harmonise with your fetichism. You expected and desired a tribal son that should victoriously wear a glittering crown of shining jewels on his brow; this One had only piercing thorns. You expected a splendid renewal of your ancient glory and state; He brought you only lowness of heart and a suffering life. You thought, in your blindness, that you had begotten an abortive thing, so you slew Him in your hate and disappointment. But indeed you *were* the great mother of a greater son, a racial son. When in your unconsciousness and anger ye slew Him, ye did but lift Him to His throne. He *is* the only Ruler, not only of your beloved land and city, but of the whole earth. He *is* King of kings, Lord of lords. But you still play indifferently with your rites and ceremonies and fear their desecration as much as does the lowest fetich worshipper in benighted heathenism. Ye should be rejoicing and working for the coming presence of the kingdom of your wonderful Son.

If Judaism was prototype nowhere in this world shall we so clearly and certainly find the type as in the Church Catholic of Christendom. This Church we find divided into three main divisions, namely, Roman, Greek, Protestant, with their

numerous subdivisions. Of the doctrinal differences of each we are not here taking note, but merely wish to see if there may be found evidence in them of this erosive disease, which has so completely eaten away the health and strength of her prototype, namely fetichism. In following this object we shall find that the Church Catholic or Church militant is held up into gigantic prominence before a fearing world, by two strong systems or structures—history and dogma. We would not wish to undervalue its historic foundation, as a religion must needs have an historic basis as well as philosophical and ethical. We would not wish to undervalue the dogmatic and credal system as there must be, at least, some show of uniformity of opinion in order to maintain any organisation. Variety of sects and creeds are doubtless of benefit to men as helping to serve to keep them in constant struggle, and struggle is always better than lifeless acquiescence and indifferent forgetfulness. It seems as though God veils great truths in order to give men something to think about, something to hope and to struggle for. This Church *militant* is filled in with all sorts of objects of fetich worship (or fear), and in some instances the array of objects is so numerous and varied and presumably potent that a poor Hottentot might well pale with envy.

We need not belabour Rome with her wonder-

fully intricate network of fetich objects. It may have been well enough for kindergarten days, but to-day the *real* world-spirit has grown away from these old toys, as is evidenced by many of her most advanced people, and the forced seclusion and isolation of the head of that once tyrannical, and now not too kind old Mother Church. She is practically dead now, although her widely spreading boughs still look green and fresh to the careless eye. The axe has severed the root from the trunk and she shall only retain her living appearance for a short season. The world-spirit is a living spirit of rapid growth; it will not long be tied to the trunk of a *dead tree*, neither will it long be chained by links of dead letters, though they be golden in appearance, and numerous enough to be netted together in a robe that might drape the earth. This strong, living, growing child this, Zeitgeist, will laughingly burst them asunder and step forth a free soul, free to serve God and the race.

The Greek division, with unhappy Russia as her head! Is she not so nearly in the same condition, only less influential, that we need scarcely discuss her separately?

Where shall we discriminate between the "High" Protestant State Churches and the Roman or Greek forms of the Church, nominal, or militant? It is merely a matter of degree. The artistic nature of refined man is gratified by a degree

of imposing ceremony. The soul of the lover of the beautiful is so near to being a lover of God, who made the truly beautiful, that he often mistakes æstheticism for religion. Also men who are not refined, in many ways, love the beautiful, the ceremonious, the splendid paraphernalia. Man is essentially an æsthetic animal. So we find that the kindergarten system of education is invaluable to undeveloped mankind. If a people have not arrived at that degree of intelligence and reasonableness where it can understand the ethical philosophy of right living then by all means grant it the object lesson toys. Lead these children gently to a higher plane by significant symbols and representative pictures. When a people have arrived at a more mature phase of intelligence, this gorgeous use of paraphernalia seems absurd, a dead letter, a fetich that we fear to offend. It really is a matter of maturity and corresponding intelligence. We rejoice to know of so many *intelligent* men, of such lovely character, who are within this organisation; and we also know how valiantly many of them are trying to break down these palsyng ritualistic walls. Will the issue be break or hold, develop or die? The next few years shall answer us.

Nor would we venture to discriminate between the "High" forms of the State Church and the lower forms, nor yet between them and reform or dissenting bodies. It is still a matter of

degree, or mainly, distinction without difference, only in variety of modes.

In many cases, we remain within the folds of our hereditary cult, and as some one has put it, "We do what we must, and believe what we can." Each of us, however, we feel safe in presuming, has a little nucleus of ideas in which we really believe from our soul's very centre. Be assured it is the only thing we need fear. It is the still small voice within, speaking out from the new life. As the winged creature silently, but surely, crawls out of the old crust of the cocoon, so should we allow our new living selves to escape from the old home of ritualistic bondage. The little creature has not despised its old home, but only grown out of it. If he fears to break away from its encrusted walls *he dies*. It is his fetich. And so with us.

The Law of Order is, we hope, strong within us. Yet, we find, in all organisations at their inception, also when approaching disorganisation, there is not this uniformity of opinion and conduct. But during the continuance of them a measure of uniformity is essential to that government which holds intact any school or organisation. Changes may occur, but not in a chaotic manner. I say essential to *organisation*, but I do not say essential to the *Christian* life. The trouble does not lie in uniformity of belief, or in any orderly service, far from it, but in the palsyng bands of creed, and

the fetichism of the service. This systematised state becomes just as much a fetich as the old bones or shells of the poor black man, the praying wheel of the Buddhist, or the rosary of the Roman Catholic. If you fear censure, or to offend an organisation by not attending service, or in any other way, then it is fetich to you. Frequent the public worship of God from no fear of man, or for social position, but only to publicly praise your beneficent Father. Jesus Christ attended His hereditary temple services thus. All else is idolatrous. Just so many minor services, just so many hymns, so many prayers, so many new converts, so much eloquence in the pulpit, so many various collections, for that is what maintains this praying wheel of our Christendom from Rome to the dissenting bodies. In the average prayer meeting, or testimony meeting, if one attends regularly enough, we shall well know what is coming next and where the timely and local colouring will come in. We have thus heard prayers that would astonish us—and the offerer—beyond measure to have answered. We have heard self-satisfied testimonies that compel us to think that the giver is either joking, dreaming, or very dishonest when he dares utter such Pharisaical words. It is so very like the parable of the pharisee and publican. The poor publican we seldom see or hear.

The "Salvation Army" has put on her uniform

and beaten her drum before a degraded population with wide-reaching effects. God has blessed her work, but when she begins to lose sight of her Christlike work in her pride of success and great numbers, her days are numbered.

It is well, indeed, that religion has compelled society to some degree, at least, of honesty and virtue. It is well that she prohibits murder, theft, and various other injurious habits in her people. We wish she prohibited much more. She still allows the law to take life, and men in high places to drive slaves and steal from the babies. She could with reason prohibit a few things which she now allows. Still this also can be abused, and become fetich.

The Buddhist must needs refrain until he refrains himself out of existence, or out of volition, into nothingness, his Nirvana. The bigoted Jew must not so much as touch the garments of the Gentile. He must not do this, he must not do that. We well know that a strong moral lesson was intended at the first in this curious restriction, but in losing sight of the lesson it became fetichism, hateful, arrogant, injurious. In the general Church militant the leaders of the various divisions are, more frequently than not, loath to meet on the same occasion or platform. In her numerous divisions, and with degrees of vehemence she prescribes various doses to her adherents. You must believe this, or you must not believe that,

the oracle says, or "let him be anathema, let him be degraded, let him be excommunicated, let him be accursed in life to come, let him be tried for heresy, let him be ostracised." And so this spirit of fetichism limits us.

While the first form of fetich appeals to the spectacular, this latter is of great use as to keeping up these different divisions numerically. A meter is a useful enough machine in its place, but when you measure spirituality by quantity, and the Church by numerals, your days as a Church are numbered. You may coerce great numbers of people into a nominal membership through fear of fire, ostracism, or what not, but you can no more coerce the "new life" into a man's soul by fear, than you can by machinery force brains into the head of an imbecile. It is stated by historians that Ferdinand of Spain, after having promised religious freedom to the Moors if they complied with the conditions of a treaty which he formulated, stood sword in hand and administered the rite of baptism to more than fifty thousand captive Moslems. Did Ferdinand change those *truly most excellent* Moorish Moslems into good Spanish citizens and devout Roman Catholics? Never! When Jesus the Christ brought the Gospel of eternal life He had a small following of devout souls. It was accounted a criminal offence to dare to be one of His disciples. It was rarely that an active devotee for long escaped with his life or

at best his liberty. The popular Church of that day used the same methods as she does in our day, although she was less tolerant and more severe, we are obliged to confess, not from any great change of tactics or heart, but only that she cannot so well coerce and control this great growing child—the world-spirit of our day.

The meter is also used in regard to Churches. It is fitting that we should offer for the particular use of our worship of the Most High that which is most beautiful and perfect, and it is difficult to conceive of it being a sin to have elegant architecture, but when a building becomes a money-meter of a community, or even a piety-meter, at that moment it becomes degraded to a fetich object of worldly influence and fear, which is diametrically opposed to the holy symbolic significance of the Temple, the services of which were calculated to instruct men to fear and trust God and God only. The apostle James tells us that pure religion and undefiled before God and the Father is to visit the fatherless and widows in their affliction and to keep ourselves unspotted from the world. It sounds easy, but have we ever followed it fully? Paul in exhorting the Corinthian Church tells them this, "Ye are God's building." Again "Know ye not that ye are temples of God, and that the Spirit of God dwelleth in you? If any man defile the temple, him shall God destroy, for the

temple of God is holy, which temple ye are."

I have failed to find passages which advise or command expensive structures for worship, that is, to be used in the Christian dispensation. Still, if these be the offering to God of a loving, obedient people, who have supplied all the needs of suffering humanity first, we should hope that a pitiful Father would be pleased with the pretty houses built in His name, but we think only on these conditions can they be acceptable. The cry of the cold and hungry reaches Heaven sooner than the church spires. God will never see the spires until the tears of pity for the weak ones are wiped away from His eyes. He hears their cries and not our operatic choirs. Our Lord told the Pharisees that the Kingdom of God was within the heart. He always taught a universal, liberal, wholesome, free, and esoterically perfect religion. When questioned on doctrinal points He invariably replied from the esoteric—or into the within—standpoint. He cast aside all fetich and idolatry, and was consequently followed to the death, *by the few*, but scornfully rejected *by the many*. And so it is to-day. *Many* scornfully reject the real Christ, and *a few* would gladly die for His dear sake. Jesus did not ask that in the first place He should have great numbers of adherents or that grand edifices should be built in His name, but He did demand that His followers

should live His sort of life, an offering to the Most High.

Is there inherent sin in a beautiful gown or saintliness in an ugly one? Is a soul less beautiful in a lovely garment than in miserable raiment? Sin may certainly lurk in expensive clothing and does if it is obtained at the expense of the poor. A soul may certainly be black as midnight though clothed with cloth of gold and diamonds. We all expect to see the angels radiantly clothed and beautiful as our sweetest dreams. Some day we shall all be lovely and clothed with the most entrancing robes. We shall all have comfortable, convenient homes. We shall see no more hunger-pinched faces or miserable raiment, no more startled expression as of a hunted beast, no more babies in slavery of workshops. The whole earth will put on her beautiful garment—and there will be no stain of sin upon it. In that day we shall have no fear of material objects as though they might influence us for good or evil. Our fetich days shall have passed away. We shall have but one God and His name shall be one, and they shall teach no more every man his neighbour, "the law shall then be in the inward parts of each of us."

There is a nucleus of souls in the nominal Church of to-day, who are not subject much to either of these different forms of unbelief. We find by reading the passages, Luke xvii. 22-xviii. 9,

inclusive, that there will be a small nucleus of real believers when Christ shall return to the earth. That it will be small we conclude by taking Christ's own comparison of Noah entering the ark. That the faith would be almost extinct is prophesied by our Lord in the question, "When the Son of man cometh shall He find the faith on the earth?" Also in Rev. xviii. 4 the Lord calls to His own few, "Come forth, My people, out of her that ye have no fellowship with her sins," etc., and thus we have the complete knowledge, first, the figure in Noah entering the ark in the Old Testament, then Christ's assertion as cited by Luke, and lastly a call from beyond the veil by our Redeemer to assure us of His fidelity, and begging pathetically that at least a few be true to Him, true to His highest teaching and life.

If there are few who have the Faith at His coming, how shall they be known to us? If we too wish to have this most desirable acquirement how shall we attain to it? I seem to see the Messiah once more standing before the raging mob of priests, the calm, majestic embodiment of Truth once more before the learned pan-religionist and judicially diplomatic Pilate, who with contracted brow and half-indulgent sneer inquires of Him, "What is truth?" No one but the patient Saviour could endure that half-cynical, half-ignorant, curling lip with such heroic calmness.

He had been entrusted with a mission to the world. He had already testified to the truth. That was all. There was no more to say. Oh, how Handel's conception of this world-tragedy rings in our ears. The mission, the taunts, the sorrows; but also the grand final. Christ testified before His earthly judge, Pilate, that He came that He might bear witness to the truth. He testifies before the judicial world-spirit of to-day the same mission.

There was no fetich of creeds in His religion. His was a white and seamless garment. The soldiers disputed for ownership of the robe, while He Himself yet hung on the cross. And so it is to-day. His guards wrangle for the seamless robe, but who grieves for the Man of Sorrows upon the cross? His banner methinks shall also be glistening white, with a cross formed upon it from the words, life and liberty, intersected by the words, love and truth. Above this cross shall be a radiance, below it a narrow straight roadway and along the roadway written in eternal characters: "I am the Way, the Truth, and the Life, no man cometh unto the Father but by me." "For I am not ashamed of the Gospel; for it is the power of God unto salvation to every one that believeth."

"Ashamed of Jesus! Yes, I may
When I've no guilt to wash away;
No tear to wipe, no good to crave,
No fears to quell, no soul to save.

He Restoreth My Soul

"Ashamed of Jesus! Just as soon
Let midnight be ashamed of noon;
'T is midnight with my soul till He,
Bright Morning Star, bid darkness flee.

"Till then—nor is my boasting vain—
Till then I boast a Saviour slain;
And oh! may this my glory be,
That Christ is not ashamed of me."

CHAPTER IV

WHAT IS TRUTH?—INTELLECTUAL RELIGION

"Ye men of Athens, in all things I perceive that ye are somewhat religious. For as I passed along and observed the objects of your worship, I found also . . . this inscription, To An Unknown God. What therefore ye worship in ignorance, this I set forth unto you."

ACTS xvii. 23.

"I know not: one thing I know, that, whereas I was blind, now I see."

JOHN ix. 25.

WE have asked, what did Jesus believe, what did He teach, what did He do? because as a Christianised people these questions are of vital importance to us, and we feel that we have a right to ask them, as they do actually concern us.

Pilate, after first examining the testimony of Jesus, asked Him sarcastically, "What is truth?" but at the end of this examination we find that he sought to release Him, insisting that there was no fault to be found in Him. "I find no fault in Him," says Pilate to-day, but the raging mob still cry, "Away with him. Crucify him, crucify him." There is no way but His way. What

is the secret of this way? Where lies the magnetic path that leads us to this radiancy? We must seek for it in a higher sphere, on a more rational plane than in object adoration which is suitable only for kindergarten lessons for the children and for old age after all healthy vigour is gone, all full life a state of the past, when the mind and body alike sink into senile apathy and in crooning tones mumble over the lessons learned in childhood. To us religion resolves itself into three great classes with of course their varying grades. May we not call to remembrance the probable triunity of our nature as comparison—physical body, mind force, and soul?

The object-worship which we have already noticed at some length, we use as parallel of the physical body, which body is lifeless and impotent when vacated by mind and soul.

The second class we use as parallel to the great forces which give activity and character to the physical. How shall we clearly define this most important and distinctive class? It comprises so much that is good and wise and helpful in our lives and actions to-day. We might perhaps term it *the intellectual phase of religion* in which we are presenting a high morality as very essentially good for this life; indeed an absolutely necessary condition for the individual, or tribal self, if he will live sanely and healthily, if he would arrive at the highest earthly possibility. It is a mere worldly pru-

dence. We have touched on some details of public and private abuses, and endeavoured to see how easily they could be remedied, and how, in all departments of life, wise teachers and exemplars, with more or less success, have tried to mend matters. All this endeavour for good of the individual and tribal self, to bring about general betterment, or to make the human entity a higher class creature, is the central point of the "second-class religion." It compares with the mind of the individual and gives force, activity, and character to the race. A man lives according to his rationale, a race lives according to its rationale. This class of religion is broad as life, it is as universal as God's creation. It is the second phase—shall we term it?—of the creative I Am. The first was to create objects, the second was to redeem them to their highest purpose as objects; but finally that the human soul should live eternally. Out of the great creative Mind in His creative phase, has grown our mistaken worship of various objects. From the second phase of the great Mind has grown the strong desire that is innate in every human soul—if he be sane—to help redeem the objective world, mainly, through the subjective world.

The classic poets sang the glories of conquest, of human passion and human prowess. They sang of it in flowing, majestic metres conceived by them in the wondrous doings of their minor gods in order

to stimulate mankind in that which was considered by them to be the highest attainment as man and nation. Their ideal was conquest, prowess, physical beauty, etc. These poets, whose stately sentences are to-day common knowledge to the student, whose majestic measures are still treading the halls of our universities, who keep step with the centuries in their choral processionale, have they no pregnant message to us? Did these voices, as they stood waving adieu from the threshold of the almost unknown, hurl no one leading helpful truth down the avenue of thought to meet the approaching centuries?

The voices of the past are venerated by us to-day, and wisely so. The voices of to-day shall help to mould the future of mankind. We are sufficiently awakened to grasp this idea somewhat even now, and we shall see it more widely presently. We already hear of the prophet of labour, the prophet of art, and prophets innumerable. We hear of voices in invention, in science, in musical harmonies which speak in prophetic tones of possibilities of the greater harmonious laws of the universe. While listening to some great classic production we may trace, in outline, the variations, yet wonderful unity and beauty of the Cosmos and its revolving cycles. And song, that instance of individualism, cultured, capable, soaring, yet soothing, inspiring, entrancing, also ethical, as we are suited to grasp the passage poured

forth in purity of purpose. I noted recently a homely instance of this redemptive work, where a person had brought out of a lowly musical instrument unsuspected possibilities. It had been used as a one- or two-toned instrument only, but this performer produced the full chords and intricate harmonies of the best composers. The reformer may work in a simple way, but he must *lift* or he is merely a fanatic.

Then there are the modern schools of thought with their many and varied sub-schools, made up of good sincere thinkers mainly; they too are working in this way, and perhaps with greater effect, than any other class. These stalwart souls are felling trees, digging out roots and stones, ploughing, harrowing, tearing at everything and everybody until one desires to creep away into the silence, singing very softly for fear of being discovered and beaten,

“Hide me, oh my Saviour, hide,
Till the storm of life be past:
Safe into the haven guide,
O receive my soul at last!

“Other refuge have I none,
Hangs my helpless soul on Thee;
Leave, ah leave me not alone,
Still support and comfort me;

“All my trust on Thee is stayed;
All my help from Thee I bring;
Cover my defenceless head
With the shadow of Thy wing.”

Where shall the sweet purifying influence of our hymn writers find limitation? Ask missionaries, chaplains of armies, hospitals, prisons, and elsewhere. Ask of the miner, the lumber camp men, and all workers amongst such places, if these hymns do not stay within the memory as little links of a chain which draws them home- and Godward. Oh, the cruelty of teaching a doctrine of closed inspiration—*God shut out*—while we are constantly receiving these little breathings from the caressing Father. He does speak to us to-day. Oh, believe this for your soul's sake, I pray.

Not always does He speak in a still, small voice of sweet persuasion, but also in the thunderings of destiny and destruction. Not only does He speak in plain assertion, but also in strong irony. All qualities are His. May not wisdom see fit to prove the validity of an argument by bringing into prominence every iota of evidence that can be found against it? What did Voltaire, Paine, or Ingersoll accomplish, if not this? Did these men make unbelievers of earnest, sincere Christians, or did they have a following from the intellectual drift-wood and that class which is undefinable and constant only in its periodical shiftings as the stream of unbelieving influence carries it about? These noted men, and all such voices, have been useful in their way, to try those of the Faith, to give argument favourable to the Faith strong reason for being presented, to show the awakening world

the shallowness of any evidence that man can offer against it. We take it there can be no more forceful mode of defending a case than to offer a huge artfully-arranged fabric of argument against it, which is not historically and logically truthful. We have then presented to us the best that can be found of data and reasoning on both sides, which procedure is considered, I believe, to be the only just defence in jurisprudence, as well as in all matters of moment.

The world-spirit is awakening, the dawn is already appearing as a grey misty twilight. All the world over men are throwing out the search-light across the dim sun-streaked dawn, just as the farmer takes his lantern out into the early morning, that he may see to feed the flocks and herds, and as the lighthouse keeper throws the great piteous, helpful radiance over the hungry rock-bound coast.

Peter, whom Christ ordained a prominent apostle in the new Church, was asked by Him, "Lovest thou Me? Then feed my sheep, tend my lambs." Christ taught him that the only way to prove this *vaunted* affection was to assume responsibility of the welfare of other souls. The tending and caring for souls for future life is the only catholic apostleship. All honour to those who rise early and go out into the dim and chill morning to feed the sheep and tend the lambs of the fold of Christ. All honour to those who

stay out of their sleep through the long night that they may cast a little of God's kindly radiance out over the rock-bound coast of doctrines and temptations. The prince of shipwrecked souls is always there with his siren song to lure the self-satisfied and too careless alike to its treacherous depths.

Men are digging out old forgotten cities in an attempt to throw light on history and lore. It is Truth that the world-spirit is begging for to-day, because Truth will redeem man to his first estate of uprightness, when he stood as in Eden, "Good," made in the image of God.

Primarily, scientific research and criticism has no ill-will to the Bible or Christian religion that we are aware of; but it is well that science and criticism should throw out an exceedingly strong search-light on these beliefs of ours which we have deduced from these books. My craven friend, are you afraid that your idols may fall? Are you afraid that your God cannot take care of His own? Beware of how you make small of His wisdom and omnipotence. Yours is the unbelief, my petty friend. I beg of the Church Catholic, and the entire thought-world of to-day to grant to God and His Word the rights that we enjoy, the Magna Charta. Read His Word. He begs us to prove Him. He can stand the test. Give Him the benefit of ordinary jurisprudence. Put Him to His word, and see if He will keep His splendid promises. Why should you crucify the very God?

If we confess to Him our petty imprudence and insulting unbelief, He will overlook it, and Christ will be surety for us that we do not be so petty and ignorant again. The Mediator of the new covenant will be surety for us and pray the Father thus, "Oh forgive these weak little children, they know not what they do."

Methinks that in the thousands, nay, maybe millions of years to come, this one shame will be ever rising at the feast, as did the ghost at the banquet in the drama, this shame of civilisation, that we attribute character and conduct to our perfect Father which we would not tolerate in our earthly friends and which no longer obtains internationally. I pray of the Holy One that critics may cut and slash, pick at and sneer until so-called Christianity be relieved of all that accumulation of trash that makes her so largely ineffective and odious alike to God and man.

Again, we have voices of mercy and wisdom, as embodied in the various hospitals, sanatoriums, asylums, orphanages, colleges, and schools. Also we might ask, what voice is speaking through these international troubles, which, notwithstanding all that may be said to the contrary, are in essence mainly ethical in their origin and issue? In the "darkest continent" a Rhodes may be a voice crying, "Cast up the highway and gather out the stones"; a Kitchener may be a voice crying, "Lift up the standard of the one and

only nation that truly blesses her colonies and tries to lift them upward." True

"They do not consider the meaning of things; they consult not creed or clan,
Behold they clap the slave on the back, and behold he becometh a man!
They terribly carpet the earth with dead, and behold their cannon cool,
They walk unarmed by twos and threes to call the living to school."

Has not a Cromer, at the north of this unmeasured benighted area, been an object-lesson to the countless hordes that a people may be kindly and wisely governed and thus be happier than in barbaric freedom?

The great benumbed Orient is slowly awakening from her trance-like sleep of centuries. We see her shivering and sick as she rubs her sleepy eyes and the life-blood courses more actively in her half-palsied elephantine body. All the horrors of war, internecine and internal, have been hers. But it is a redemptive work, and is already showing marvellous effects, especially in Japan, who is fully awake, if not in the individual then as a nation.

Do not make the grave mistake of thinking that Providence works only in serene skies. God Himself says, "I form the light and create darkness; I make peace and create evil; I am Jehovah that doeth all these things." God spoke from

heaven to Jesus, testifying thus, "This is my beloved son, in whom I am well pleased." This same Jesus, having risen, assured His disciples thus, "All power has been given unto Me in heaven and on earth." If Christianity is our religion, we are obliged to believe this. No matter what state of confusion exists, we are bound to believe that Christ Jesus is bringing about the redemption of the earth-physical, as well as the earth-spiritual. Remember that the so-called millennial age is an earthly period of existence. Do not despise as being insignificant the smallest action that tends to improvement of earthly condition. It is a pennon showing us the course of the wind, helping us port-ward. The city scavenger who collects the garbage and throws it to destruction is doing a redeeming work for humanity. Ask your physician if it is not so. Good sanitary laws are all redeeming forces. The humane inspector for children and domestic animals is a messenger of the new era. The quarantine is a limitation of evil, as are all wise prohibitive measures and usages. These are but common-sense precautions; there is nothing in the redemptive work outside of common-sense or caring for the objective world through the subjective world. This is in the world-physical. There is a class or school of thought to-day which is doing a vast amount of good in a mental and moral line, yet, like all others, it too is faulty and

unsuccessful in a degree, also helpful and progressive in a degree, just in proportion as is the purity of its purpose kept clean and wholesome. We refer to Socialism. This school wields an influence which stretches completely over the area controlled by Christianised nations. Quite reasonable that it should be so, since the Originator had for His motto, nay, we must say, for His one word of command, "Love one another." We certainly do not wish to take the absurd stand that Socialists love one another better than do other men. We know that there are factions and quarrels, dissensions and bitterness, just as there is amongst the more loudly professed followers of the Lover of Men. We know that mainly they do not confess to allegiance to the Master. Yet, notwithstanding the faults and shortcomings of this vast school, they do appear before us to-day heavy with the motto of the Lover of Men, by which in process of time, a brotherhood of men should be inaugurated as an eternal institution. Faulty humanity, imperfect vehicle it is, but laden with a tremendous truth, wide as the universe, ageless as the Eternal Father. This truth is the life-blood of the Christ, nay, it is the Christ. Read the teachings of Jesus our Redeemer, and you shall finally conclude with me that where there is no really literal law of "Bear ye one another's burdens," no "Love one another," in that place shall be found no Christ.

As no two faces are precisely alike, neither are two minds alike; therefore the personal redemptive duty would naturally present itself to each mind from a different standpoint or view, both in place and degree, as slightly obligatory to that of being an absorbing passion—as it was with Jesus, as of doing the duty lying easily near you, or of the great master-passion that is only satisfied with a redeemed world—as was the passion of Jesus, the Lover of Men. From a lazy unproductive desire that human affairs were in a happier condition, to that very tornado of inspiration which sweeps away every obstacle and leaves in its trail a way for possible progress, such was and is the inspiration of Jesus. We see in nature this same diversity of measure, the softly drawn breathing of the new-born infant, and the hurricane or cyclone which leaves desolation in its tortuous pathway, the dainty crystal snowflake which clings to the window pane, the great avalanche which comes tearing down the mountainside resistlessly crushing and dragging all obstacles before it in its awful, determined haste, the dewdrop and the ocean, the grain of sand and the shore that bound the sea; and so in the impulses and energies of mankind do we find this diversity of measure. May we not easily see in this diversity of talent, conception, and measure of energy a most wise purpose, namely, to make of the varied parts one grand whole, to make of aggregated humanity

one whole, grand Man. This *Zeitgeist* or this *Man* should not be moulded by this "ism," or that cultus, by this philosophical reasoning, or that physical training, or by this or that specific plan, but by a wise unity of it all. This perfected *Man*, this *Zeitgeist*, is neither a fanatical monk nor stoic. He is a grandly, splendidly developed creature. Every phase of physical organism must be brought to and maintained at its highest possibility. The mind must not be all science, all literature, all religion, all commerce, all pleasure or all labour, all art or all producing from nature. The all-man, each unit of whom is living at his highest and purest, body, mind, and soul, can only be such as his environment permits of. Just as this is true of the unit, so it is true of the whole.

Therefore, Jesus gave only a common-sense admonition to His followers when He advised or commanded them to love one another, and to bear one another's burdens. The author of a learned critique, a Socialist, and a Salvation Army lassie may all in their particular way love their fellows and try to help to bear and lighten the burden of suffering humanity. The author of the critique may desire to prove all things and hold fast only that which is good and true, not for himself only, but also for the less enlightened of the race. The Socialist may be filled to overflowing with a determination to reform the labour and commer-

cial systems of the day and thus elevate mankind and alleviate their sufferings, and the modest, fearless lassie may put forth a helping hand to lift up the fallen, give courage to the pitifully oppressed, and hope to the hopeless.

More than six centuries ago, it pleased Providence to place upon the throne of England a man who stands peerless amongst a long line of sovereigns of varied character and disposition, peerless in an unenviable greatness, great in his smallness, vastly resourceful in his pettiness and despicable cruelties. His butchering and torturings were done in such a mean highwayman style, that the stalking shade of Nero would pass him by in contempt, and would not recognise in John of England a colleague in the same school.

But who shall say that John had no message for the human race? This unfortunate historic personage was, in truth, an incarnate voice of progress and prosperity. At first this voice was low and tantalising, sibilant like the humming of the stinging insect, but gradually increasing in its intensity with the passing years until it became such a roar and rage, as of a beast of prey, that its resonant tones vibrated up and down the green-clad hills and vales of old England till with a yawning shudder she awoke from subconscious infancy and began to really live. Her soul had been born.

Down by a clear running stream was begotten an

eternal thing called the "Magna Charta." We need not pause to explain its nature and significance, all the modern world knows, aye, and at times *feels* just what it means. England awoke and became a living nation that day; and just as she keeps unstained her charter vows shall she be great, shall she be victorious over difficulties, shall she live. A soulless thing quickly disintegrates.

On a throne now sits the antitype of this meanest sovereign of the greatest nation the world has ever known. But, alas! the antitype occupies a throne that radiates a vastly greater and infinitely wider influence than even our far-reaching Empire. His name we may call *Ethocrat*, his empire is *Zeitgeist*, his governmental seat is *Equity*. It lies between the realms of Life and Light, and Death and Darkness. At the meeting of the ways between Life and Light is an open gateway leading out into this dual realm of Glory. At the meeting of the ways between Death and Darkness is also a gateway leading out into that dual realm of Horror. In the city of Equity sits Ethocrat on a lofty throne, with his back turned to Light and Life, and his face towards Death and Darkness. The strong radiance from behind throws a shadow before him, a silhouette of his person, which in his dim vision he deems to be a roadway to some desirable country.

Thinking this, he hurries his army along this treacherous path in search of more domain, until

many heedlessly push through the gate of Darkness and Death and are lost on the sunless sands, or slip down into some horrid, airless, torrential abyss, or into the ageless volumes of Chaos. The voice of the antitype has long enough sent out its sibilant whispers; already the resonant notes are reverberating through civilisation; the one-time sleeping soul of the *Zeitgeist* is awakening, nay, is awake. Already her barons are assembling to march upon the tyrant who sits upon the throne of Equity where only Justice should be found, and not Tyranny. Soon we shall have a Magna Charta for our growing world-spirit. God speed the day. We hope for the day when on some green meadow by some living stream this charter shall be signed or sealed by this Ethocrat which shall complete the antitype. Then shall we have justice, no arbitrary arrest of thought, trial by jury by one's own peers, justice neither sold, delayed, nor denied, along with protection of life and liberty, all this in the domain of Thought. It is said that John frequently broke his charter, but even so, it lives and is active to-day, and shall always live and be active. Such a charter in the Thought Realm shall soon be ratified. It will doubtless frequently be broken, but it will live, aye, shall and must live while our souls shall live. *It is the life-blood of the soul.* The type brought young growing life to a nation, the antitype brings development and healthy sanity in the minds of men.

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To obtain this charter of Justice is a part of the second phase of religion. It is a most prominent initial step in redemptive procedure, in so far as it tends to give freedom and opportunity to form-bound humanity, in order that we may mature mentally, and, most of all, spiritually.

When the apostle saw in vision the new Jerusalem descending from God, he also heard a voice saying that the nations should bring all their honour and glory into it.

What is the honour and glory of a nation? For it alone is that which they may bring into the Holy City. Our Lord told His disciples that before this should take place there should be great tribulation, that the sun should be darkened, the moon be dimmed, the stars fall from their lofty height, and the powers of the heavens should be shaken; that the tribes of the earth should mourn when they saw the Son of Man coming.

In this notable vision, John heard a voice from out the throne saying, "The tabernacle of God is with men, and He shall dwell with them and they shall be His people and God Himself shall be with them: and He shall wipe away every tear from their eyes: and death shall be no more: neither shall there be mourning, nor crying, nor pain any more: the first things are passed away." This, then, is a brief picture of the redeemed world.

If the kings and nations shall bring their honour

and glory *into* it, then it is obvious that there is no honour or glory in that man or system or nation that causes tears, pain, sorrow, death, or anything that maketh an abomination, or uncleanness, or that causeth or inventeth a lie. Now we ask you to examine before the tribunal of the post-mosaic code of Christ all systems of people and nations, in all phases of commerce, society, religion, and everything that pertains to our mundane affairs: then judge if there be cause for the tribes of the earth to mourn when they see the Son of Man coming. Do they not say, as was foretold, "My Lord tarryeth," and they pause not in conducting these criminal wrongs and indecencies of modern mundane commercial and social existence. We learn that want, sorrow, oppression, lies, or death shall in no wise enter this model city: but we also learn that the nations shall bring their honour and glory into it. We would take it that the honour or glory of a nation is the same as that of the human entity—completeness, graceful symmetry, physical health, and proportionate development of physical and intellectual condition. Sound organically and in outward appearance, living his splendidly highest possibility.

It would seem to be primarily the chiefest thing that there be no filth or cruelty brought into the city. We have quoted the pessimistic side of conditions as we find them to-day, but we rejoice to

know that there is also an optimist's side as well. While nominally Christian nations are as yet far from Christlike, in large degree, in detail of minor workings, still we see eminent excellence slowly arising from them, like the tide on the ocean. There is a phase of this rising excellence that is unparalleled in history; it is this, that the sovereigns of the greatest, most influential nations are trying to act like Christian men on whom we may depend that they will try to do right, men whom we may honour and even love without losing our self-respect. In reading comparative history, we find this to be simply wonderful. I fancy it must have been this to which Christ referred when He said, "Then shall appear the sign of the Son of Man in heaven" (high places). It is the most pregnant sign of this era. It is a little cloud the size of a man's hand, but look for the rain that it portends. The sun, moon, stars, and heavens seem to have, in figure, designated the higher powers of the earth. So we would look for a sign amongst the highest governments. We know that men who are kings in the thought-realm, or of the actual nations, are not really good (who is really good?), but that they aim at and desire to be good—that is hope for the despondent soul of man. Have not we, in spite of the many grievous systems that do so perniciously exist, much that may be considered "honour and glory of nations," much that lessens sorrow and

alleviates pain, much that seeks for truth and to relieve oppression? It is necessary that at this crisis nations and systems should, as it were, "take stock" in order to hold fast only that which is good, and destroy all that which is found to be evil, injurious, mere poisonous rubbish.

If the Holy City, to be, were only a phantasma of an Utopian dreamer, this sort of talk would be fanatical and useless, if not impudent and silly. All schools of theology in all climes are, we are told, expecting a Great One who shall come to perfect the poor sin-sick world. The theology of the Christian world certainly teaches this if it teaches anything. Many of the foremost Bible students who are following Scripture prophecy closely as they see its fulfilment rapidly drawing to a finish are expecting the Advent, as many term it now. If this reasonable hope of the Christian be sanely grounded, then is it fanatical, or should it be useless, is it impudent or can it be silly to beg of kings and nations to see to it that they shall have a goodly showing of honour and glory to bring to this radiant city, when she shall be observed to have come, so that they may not be too greatly ashamed before the King of nations?

In sketching, however imperfectly, the second phase of religion, or this ethical redemptive work for the betterment of the physical, intellectual, and moral status of the world that is, we shall find no phase of it that we may not accept, and

hold only the firmer to the Master's code, as it is all contained therein; but we must make one reservation, namely, that every voice shall sound in His name.

Jesus taught His followers that His kingdom was in the midst of them, or within them; then the Holy City must be there too. Surely the capital of a country is within its borders. Hope of entering this city, or Christliness, is, perhaps, the same as "Christ within you, the hope of glory." Christ taught that the only way to work for Him and with Him was to work for the good of each other, to minister to Him was to minister to the children. He courted, nor recognised, none other homage. As we note the helpful achievements of the last and present centuries, the stir of preparation which is taking place, we feel convinced that the court of Christ is already in session. Be assured, the Presence is certainly strengthening. Remember, "Every knee shall bow, every nation shall acknowledge His name."

There is no class for whom we have such mournful forebodings as the orthodox and popular nominal Christian Church. They alone have the Law and the Prophets, as did their prototype, the Jew, at the time when the Voice became incarnate. Read all the sorrowful forebodings for her to be found in the Scripture which are to take place during the last days. Will they, of all people, put Him to a shameful death, after a

prejudiced mock-trial, as did their prototype, fearing for their class distinction? Shall prophecy be entirely fulfilled? Will the prototype entirely complete itself? We hope so, for, although the Lord did say that He had planted a vineyard with choicest vines and it had borne Him only wild grapes, although He declared that He would take away the hedge and break down the fence thereof and it should be waste and trodden down, and it should not be hoed or tilled, but be given to briars and thorns and that no rain should fall on it, all this because the Lord looked for judgment from them and, behold, oppression, looked for righteousness and, behold, a cry, still He will save the Church. The Lord will correct evil, He does not punish in bitter, impotent revenge. Tenderly He assures them, "For a small moment have I forsaken thee, but with great mercies will I gather you up." "In a little wrath I hid my face from them for a moment, but with everlasting kindness will I have mercy on them, saith the Lord, thy redeemer." "It shall be a day which is known unto the Lord, not day and not night, but at evening time there shall be light." "And it shall come to pass that that day living waters shall flow out of Jerusalem, half toward the eastern sea, and half toward the western sea, in summer and winter shall it be, and the Lord shall be king over all the earth." "In that day shall the Lord be one, and His name one." Then

shall all the many *voices* of the earth catch up the strain that the angels sang two thousand years ago. Then shall our weary old world hear such melodious harmonies as she must have long since despaired of hearing, and the children of the race, in listening wonder, will learn the heaven-born strain and join in the ever-swelling song. God well pleased with men, peace on earth. A redeemed world, the mature earth.

The wee babe tries to walk, totters and falls; the parents smile indulgently, "Try it again, darling!" The babe arrives at the time of manhood, he can walk erect and the parents look on him proudly. If he fall in his attempt to walk after he reaches maturity, he is either sleep-walking, or ill, or he is walking in a very slippery, dangerous place, or he stumbles over an obstacle through carelessness. We are so very much grown up now that we cannot plead the weakness or ignorance of infancy. "The times of ignorance God overlooked; but now he commandeth men, that they should all everywhere repent; inasmuch as He hath appointed a day in which He will judge the world in righteousness by the man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." He *whom God hath ordained* has taught us that all these works for the uplifting of humanity, as regards the life that now is, must be included in His evangel, but it is not all of His evangel, or

approaching all of it. It is, as compared with the whole, as the dewdrop is to the great ocean; like a lighted candle to the gleaming sun; as a ray of light creeping through a small prism to the bow of the dome in the heavens; the infant's soft breath to the aerial zone that belts us. But given that we do attain to this high earthly existence, could that satisfy our souls? No, a thousand times no, for in the process of attaining to that condition, our aims, hopes, and inspired expectations would rise to meet the future possibilities, we should know that our wayside struggles were but difficult steps to a throne. When once the gleam and glint of the Radiance has pierced the film that now dulls our vision and obscures from us the light of the morning, we shall be drawn upward and eternity-ward by the irresistible influence of our Creator.

In closing the subject of this second phase of religious life, we still find ourselves in grave dilemma. The chapter regarding the second office of the soul had taken us just this far. This perfect earth-life, we said, was merely prudence, it was but rational condition, nothing more than a well-appointed physical but temporary abiding place for us. Granted, for a moment, that we do not desire continuity of existence after this life, why can we not even attain to this blessed condition for our present comfort and well-being? In answering this we shall find that the God-

given law of Self-preservation has become a perverted law, known to us as Selfishness, which renders us unfit to properly and sanely fill our second office, viz., our relation to our fellows, and blinds our vision as to the third office, viz., our attitude toward our parental Creator. Hence our weakness. Hence our unhappy condition as a social and physical world.

But we do desire *happy* continuity of life. Then it follows that we wish to know the way to obtain it. Therefore we shall find that if selfishness is a perversion, or subversion, of the original good law, or instinct, and brings us to destruction, then logically the original good law, if obeyed, should bring us life eternal.

We have found ourselves helplessly unable to return to this original and most desirable state of sanity, as a race, without some potential change which shall be radical and intrinsic in its reverting qualities. Our Scriptures make explicit assertion for our benefit on this point, viz., as in Adam all die, so in Christ we shall all be made alive. Then we find this potential change is affected *in Christ, or by Christ only*. We must see then that from Adam to Christ is the delectable pathway to unending bliss. To struggle with Christ through the thorny, rugged, chaotic road of life, up into this delectable pathway of unending bliss, this is the soul's last and triumphant office. This is the regeneration of the soul, is Christ, our Leader.

“Lead, kindly Light, amid the encircling gloom,
 Lead Thou me on:

The night is dark, and I am far from home,

 Lead Thou me on:

Keep Thou my feet; I do not ask to see

The distant scene; one step enough for me.

“Meanwhile along the narrow rugged path

 Thyself hast trod,

Lead, Saviour, lead me home in childlike faith,

 Home to my God;

To rest for ever, after earthly strife,

In the calm light of Everlasting Life.”

CHAPTER V

WHERE IS CHRIST?—OUR FAITH AS A NATION

"Until philosophers are kings, and the princes of this world have the spirit and power of philosophy, and political greatness and wisdom meet in one, cities will never cease from ill—no, nor the human race, as I believe—and then only will our state have a possibility of life, and see the light of day."

PLATO.

"And they said, Let us rise up and build. So they strengthened their hands for the good work. . . . So we built the wall; and the wall was joined together unto half the length thereof; for the people had a mind to work."

NEHEMIAH ii. 18, iv. 6.

I WAS called up from my sleep one midnight to share the view of a fine comet which spread its great dazzling plumes along the upper heavens like a titan swan. And so it appeared to the children whom I induced to leave their warm nest that they too might see this rare wonder in the midnight heavens. At first the little ones looked around them, then in reproach and disgust they cried to me, "Why did you awaken us and bring us out into the cold night? We are so sleepy." I said to them, "Look into the sky and see the big star with the silvery tail." They answered, "We see

nothing but the dipper, the North Star, and all the little stars. We often see them. Let us go back to our sleep." Then I said, "Children, look straight above your heads!" They looked and saw. No querulous complaints now, just a faint shiver and terrorised "Oh," and a creeping up close to me in mortal fear. I had difficulty in soothing them to rest again.

Have you looked in the right place for the Christ, my friend, or having seen His form in the midnight heavens, has He appeared to you as the beautiful swan who broods over the young in loving motherliness, or has He appeared to you as the devouring enemy of mythical lore? Is He life to you, or destruction?

If we weak and faulty ones have been called out of our sleepy comfort to behold this Radiant Star that has trailed the dome of heaven from Adam's natal day till now, and still He sinks not in the western horizon, will you not stand aside, you older ones, you more experienced ones, you who know Him as He is, you who have long had Him mirrored in your hearts, you who have been so greatly privileged? You will not object, I am sure, to stand aside whilst we and the children examine His beauty and learn to adore Him as you do. The little ones are quite as precious in His sight as the great ones, for He Himself has said, "Of such is the kingdom of heaven." Personally I have not reached your heights, so I

prefer to stay with the simple, seeking children. We shall search for Him together, and perhaps, who knows, we shall find Him eventually.

The gospels tell us of the conception, birth, childhood, and maturity of Jesus—with this all are familiar. We have the account of how He became developed and perfected through trial and suffering. Jesus was foreordained for His high mission when Adam fell; He was trained for it from conception by prenatal influence, and all the way up till He became a man of about thirty years of age, at which time He felt called to preach the thing that He alone knew, that God was our Father, and His Kingdom was now to be established on earth and that it was possible for men to become sons of God, and live eternally; and He taught us how to do it. He was at that time Jesus, the ordained teacher or prophet of the Father, the Logos, just as far as was necessary to implant the Kingdom. He was recognised by a few as bearing all the characteristics of the long-promised Messiah. But they, as all Jews did, expected His immediate reign, and it would almost seem as if He too was expecting it sooner than it was to be accomplished. Who can tell? We think that the Father fully confided in Him at the awful hour of Gethsemane, or so it appears to us.

The Church of Judaism had become incrustated in a formal ritualistic worship of God that was in

practice little better than that of the heathen nations by whom they were surrounded. A very few retained the esoteric faith. So the mass of religionists did not understand Jesus or why He should make such claims, as He certainly did, toward the last of His ministry (not before). To give them justice, which all should have, they had no idea that He was the Messiah that they were looking for as a nation with so much anticipation of glory. This man troubled them about personal and private purity; that was not the work for the King of the Jews, that was temple work. They could attend to that as suited them best. He refused to be great, as they saw greatness, so they in no way believed Him to be the Messiah of prophecy. This is very evident and He also Himself said, "Father, forgive them, they know not what they do." So they slew Him on a cross in company with thieves. In reading this account, we find that Jesus was under unusual and awful strain during these last hours. We are sure it was not from dread of death, for He had claimed power to lay down his life and take it up again at will. No, it was not that. That the Father revealed some tremendous knowledge and responsibility to Him is quite sure. Small wonder that He was exceeding sorrowful. The account tells us that He was crucified, was dead and buried, but on the third day He arose and was seen of many, and quite frequently for a time. That

before leaving off this intimacy with His believers. He stated to them that all authority had been given to Him, both in heaven and on earth. It would seem that He had arisen from being the one perfect Son of Man to be the one perfect Son of God also; He had come into His heritage. He had become Jesus the Messiah in full. This is why we may not ignore Him. This is where we shall find Him, at the right hand or next in position to the Father, speaking the words of the Father, issuing the commands of the Father to the ministering spirits, those obedient holy ones who love to do the work of the Father and care for us poor weak children; this beautiful, helpful executive, of whom Christ warned us so severely not to refuse, or, worse, to blaspheme.

The ever-shifting lights of doctrines make the mystic Trinity a little difficult to comprehend at times, and perhaps we are a little puzzled at best, especially we *small* children. The known world stands to-day in awe, and even in fear, of the religion of this mystic Unity in Trinity. The nations that confess to this creed stand before the rest of the peoples at this era as synonymous for national power and invincible influence. One little bright-eyed nation, having in lapse of time pretty well outgrown her old religion, was quite ready to accept Christianity as she found it in our Scriptures, and as some missionaries taught it to her, but on coming amongst us, carefully search-

ing, as wise men do, for the fruits, or working result of it, in our territory, she was much disappointed and is still waiting for better assurance before adopting it as her state form of worship, in the meantime testing as many of our western theories and customs as is practical for her people.

It has been said that Jesus and His mission are a failure. Was Jesus mistaken in His mission? Was His evangel untruthful and fanatical? We as individual souls have a right to ask these questions and to have them satisfactorily answered before we stake our eternal existence on this belief, or even allow it to imperil our earthly career. Can we discover evidence that the era of Jesus has produced better results than the previous nineteen centuries, and can we be assured that any results that may be found to be superior are without doubt traceable to Him in any way, or are they merely evolutionary development? First we may reasonably ask, "Do nations evolve, or do they only mature?"

About twenty centuries before our era began, we are told Abraham was called by God out of Ur of the Chaldees to be progenitor of a typical race. Did this symbolic family reach their highest estate by evolutionary development, and does that truly describe their growth? We think not, for in about 300 years it had become a great and numerous people, and it was instructed by God

to escape from Egypt where it was then held in severe bondage. It was numerically great enough to become a separate nation. This people reached its highest state as a nation in less than 1000 years and has since been subjected to all the wretched phases of captivity, dispersion, and homelessness. If nations evolve, what a vast state would it be to-day, this child of the Chaldeans!

The Chaldean himself seems to come before our mind as a heavily-mailed warrior who had left his tomb for a brief moment and stalked forth in the dark grey of early morning. His feet had trodden the halls of a dreamy and mysterious past. When he first appears before our searching ken he comes not as a growing man, but rather as a splendid spectre arising from out a brilliant but receding greatness. Royal are his trappings, astonishing his learning, fragments of which he brought with him at this ghostly appearing to fling amongst his growing successors. An Arabian breeze dispelled the phantom body and now he lies in his ancient tomb at rest. He has had his day of birth, maturity, old age, and now he rests in peace. But he is not evolving, that I can see.

Babylonia, Assyria, Medo-Persia in turn arose, matured, declined or fell, and as great nations have passed into ancient history. Egypt, splendid Egypt, with her weird colossal relics of a magnificent past, now lies quietly in an almost dreamless sleep, interesting only as a huge curio.

Greece and Rome, stately empires, each in turn seemingly possessed of deathless splendour, strength, and vitality—they too lie in state with the illustrious dead in God's great sky-vaulted, earth-paved cathedral.

Needless to repeat weird stories of dead empires and states in South America, dead and forgotten before the Spaniard dreamed of her tropical jungles, her flower-laden plains and noble rivers, and the poor old Orient with her ageless series of empires. There is some evidence of dissolution in many nations to-day.

I do not think history substantiates the theory of constant and continuous evolutionary development of a state. Our empire is not a deathless one from an ordinary standpoint, nor are we a nation of gods. We do not claim perfection as being already accomplished in our empire, far from it, but we do claim to see that a deep-rooted feeling is prevalent and underlying all movements, *that wrongs must be rectified*. This is the breathings of the Holy Spirit preparing the way for the King of Glory to come in and rule over us. Shall we be a light to the world or a byword and derision in the future? Naturally, those with great interests are of more value to make the whole good as they are more dangerous to retain evil. For this reason, I would beseech of the executive of Church and State to uncover their heads before God and pray for clean, undivided hearts, and for

guidance in all the minutiae of private life and public endeavour.

While Jesus' Kingdom was not of this world still there was to be always a little leaven which should eventually leaven the whole lump. Though Christendom hide her face in shame for her unholy career, still, underlying all evil, falseness, selfish luxury, and criminal indifference, is not our anticipation justifiable when we see the great advancement we have made and are making? We feel convinced that the leaven is working abundantly though quietly, and soon our Empire will herself be eating of the bread of life and also feeding her brethren with the same. That is Christ's coming.

I have heard a Socialist contend that the old Roman Empire gave greater liberty to the working class than is accorded them to-day in our land. What! When two thirds of the population were slaves whom a master might stab at his capricious will and have tossed carelessly into the Tiber, with a loose jest and no questions asked or expected? Marriage had almost fallen into disuse, even amongst the nobility. Then what moral condition should we expect amongst the slaves? It is said that there was peace in the Roman Empire at the time of the birth of our Lord, the *Pax Romana*. It was but a short silence in honour of the birth of the Prince of Peace. The Empire, as a whole, was one continuous scene of cruel and incessant strife, murder, licentiousness,

and tyranny. It grew worse rather than better until its disruption. Surely there were grounds for the story that the founder of Rome was foster-child to a wolf!

But while the Roman Empire was slowly dying an ignominious death from her suicidal habits there was throughout her declining Empire being nurtured by God a new kingdom. The succession of great nations had appeared in serial order, had almost ended. Rome, as Empress of the World, lay dying. In time we see her draw her last convulsive breath. Pagan, cruel Rome lay pulseless in death, and all Europe rejoiced at her passing.

If these old empires succeeded each other in power and territory, they were finally to be succeeded by a kingdom that was to be the first of its kind, not a phoenix that arose from out the ashes of the latest state, but one that was to conquer the whole earth and all peoples. If phoenix it were, it arose not from out the ashes of any earthly empire, but from a greater serial order than they. The reigning prince of this house was not successor to a Ptolemy, Xerxes, or a Cæsar, neither a son of Jupiter nor Jove, but was the Son of Man and of the Living God. His serial order was the priestly order of Melchizedek of the royal line of the Most High and the children of the race. Did he begin His reign at the time that He passed through the gates of death and finally out of sight at His ascension? Has the beautiful appearance that

we have noted in the heavens performed a proportionate arc of the circling dome above us? If so, is He now nearing the horizon?

Three hundred years after the Incarnation, we see Constantine making Christianity the state religion of the pagan Roman Empire. Little more than a century before this, we see that noble heathen philosopher, Marcus Aurelius, persecuting the same body. Why? Because they were striving after political power, were striving after the "kingdoms of this world," a thing that Christ had refused to accept from Satan. Not until the end were the kingdoms of this world to belong to Christ. That the Christians were striving after temporal power rather than Christlike purity is proven by the fact that they were so powerful a political factor in a few years that Rome was forced into political unity with them. History sometimes claims that Constantine became a Christian. Certainly he did become a nominal Christian of the same class as those to whom he gave so great a concession. Not so often does history tell us that a sort of political phase of this nominal Christianity and an indifferent phase of idolatry were thus united. This is emphasised by the speedy further corruption of this state Church by political intrigue and greedy and heathen practices. Indeed, Constantine sounded the death-knell of the real Church when he made it a state religion. The professed

followers of Christ had conceded to Satan that which Christ had strenuously refused him, that is, to be united with the temporal government of the world.

There has always been the "little leaven" in the visible Church or the real in the merely nominal Church, the woman in the wilderness. These could not hope to live in unity with this corrupted body. Nor did they. The many and varied atrocities arose, not from the example or teaching of Christ or His *true* followers, but from the despair of dying Rome, who vainly sought to retain her supremacy over Europe. Christ's Spiritual Kingdom had begun, it was in the very air they breathed. Then Satan must use a spiritual kingdom to conquer Christ's Spiritual Kingdom. Hence the wonderful political power in the past of the nominal Christian Church, in its entirety. And it did conquer as a world power. Christ's universal religion is not yet accomplished, but is drawing very near. All the while (and now) the Prince of Evil has tempted the Church with the same bait as he did Jesus in the wilderness. All the kingdoms of the world should be theirs if they *only would bow to his will. And they bowed. Christ did not.*

The persecuting element of the Church nominal has, by the overruling of Providence, been productive of good, in that it has always kept a nucleus of souls very near to Christ and to His

religion: a few who should hold fast to truth, as leaven, for the coming bread of life for the children.

History tells us of the throes of mediæval Europe while her states were being formed as they now stand: each striving after the balance of power, each in turn and at once seeking the influence of Rome and her lord the Pope or Bishop.

Then, at intervals, followed the various movements of reform, with the always accompanying carnage and unmeasurable suffering of the dissenting people. Since then there has been a little shifting of landmarks, but very little. Persecution is still rife, but only trifling as compared with the former internecine horrors.

We see Labour rising over Capital like the ocean tide on the sleepy sands which hold it enclosed. We see men delving into the annals of a forgotten past, digging from the ruins of antiquity data which change or influence belief for all time. We see many who already march under the banner of Jesus examining more analytically into the code or constitution of the Prince of Peace.

We have inquired as to whether there is any evidence that the world has advanced in the Christian era other than it would have done in a natural development of evolution. But we find that nations *do not evolve*, but are rather subject to a serial order of birth, maturity, and decay, or

senile old age. In no case has a state lived and continued to grow and develop but for a certain term, somewhat analogous to a human life. To-day we borrow art and literature from them, and who shall say that the more remote ages had not forgotten some scientific truths that we have not yet stumbled upon? No modern splendour approaches the priceless magnificence of these old sovereignties. Why then did they not become immortal? May we not conclude that they fell into the universally prevalent error of living for self-aggrandisement and the pleasures of sensuous existence. The higher life was a hope that a few essayed to dream of, but alas! how few to practise.

If a human soul desires immortality, he must destroy his self-love. It is *the* Law of Life. So have—and shall—empires and world metropolises lived or died by this same Law of Life. Self-love is suicide. "The soul that sinneth shall die."

If a splendid state exist only that it may astonish and eclipse the world and leave a collection of marvels behind it, that state will soon pass into silence, though it may be the silence of an interesting old ruin.

If a state exist only that each unit of it shall have the highest opportunity for progress and best moral training, greatest opportunity to grow Godward, when shall such a state die?

There comes to each human soul and also each

national soul alike at some time the "handwriting on the wall." If it be "found wanting" the blight of destruction is already there. The many nominally Christian nations of our day are now being weighed. The hand will write something, be assured. There will be no mistakes.

Is the Kingdom of Christ Jesus appearing amongst us, or was His mission a failure? We have above noted the unprecedented attitude of our crowned heads of Christendom, namely, that they are, with few exceptions, trying to be good and just, even religious. We do not claim for them freedom from weakness or faults. That would be absurd. Christ alone had that distinction. But that they desire it personally, and what is vastly more important, that they know that the *Zeitgeist* demands, at least, a marked measure of wisdom and good endeavour from them, is certainly reason for great hope. And may we not judge from many points of view that the ruling class to-day feel infinitely more their responsibility than their superiority over their subjects?

Then, nationally and internationally, what a change has come about since Cyrus and his army crept through the watergates and overpowered the besotted Babylonians, since Julius Cæsar and Anthony allowed the great Roman Empire to become secondary in importance to the company of a seductive Cleopatra. Fancy, if you can,

one of our reigning sovereigns of Christendom setting fire to the capital that he might gratify his artistic taste in fireworks, as did the fiendish Nero at the commencement of this era.

Before our era, war was not a prelude to peace, but rather the pulsing life-blood of the nations. States seldom existed side by side, co-equal for long periods of time. One would gain supremacy, then another would conquer, and thus was warfare carried on with unabated zeal, greed, and lust of power. As the last of the great octopus powers grew feeble and faint and with a despairing struggle had drawn her benumbed tentacles up underneath her palsied body, there had been born a new world-spirit. Follow the history of mediæval Europe down to our present time and note this one peculiar and wholly radical change in their international polity. We do not contend that there has been, or is, no reaching after supreme prestige or influence; that would be confessed ignorance; but we do contend that the nations that confess to the name of Jesus Christ have eventually settled down to a great unprecedented brotherhood. A quarrelsome family at times, but with a family's unity, none the less. "International Law" itself is a marvel compared with the past history of nations. The small states of Europe are quite as safe from encroachment as are the small children in the family from their bigger brothers. Surely we are

learning the lesson of love and unity that the Master left us. "Blessed are the *meek* for they shall inherit the earth." "Blessed are the *peace-makers* for they shall be called the sons of God." So it is meekness and peacefulness that wins at this last and greatest goal. The victories of Hercules and Alexander would be useless now. Physical prowess and military invincibility are alike to be succeeded by spiritual beauty and strength. This is what counts in Christ's régime.

What people at which era were blessed with our educational systems for poor as well as rich; hospitals for poor and rich; asylums for children, old people, incurably ill, inebriate and insane; public libraries, franchise for the poor man, charters of liberty and justice, equal to ours? Even the criminal in prison is not tortured, and has his chaplain. Surely the people are trying to follow the teachings of the Master as to the sick and afflicted and those in prison, at least in some degree. True Plato and others sketched out fine republics and states to be, but not one eliminated so much error and oppression as we are already freed from, independent of that splendid effort which is now so obviously underlying all sane policies. However, we still must deplore the fact that all our policies are not quite sane.

So far in our history, success is not always assured to good endeavour, but that effort is made in sincerity is good. That is Christlike.

Valiant, determined, wise effort will bring success ultimately. That is Christ. Do not stand aghast to read that personal effort for the good of humanity, crowned by success, is Christ. Read up the prophecies and His own words from an esoteric standpoint, and you will see how His Kingdom was to come. He was to come as a thief in the night, or silently, in ways you little think of. If the master of the house had watched he would have known. So we may see if we watch. "Again I say unto you watch, for ye know neither the day nor the hour when the Son of Man cometh."

Then, again, we ask, "Where is Christ not?" Some one may readily cry out, "He is not in the gigantic, tyrannical monopolies." Are you positively sure that there is no necessary lesson in these terrible monsters? We shall readily find at least one. Thus, if one man can control so absolutely the whole system or output of any one line of commerce, or if any one man can control the money market, or if one state may influence or dictate to the powers of the civilised world, does it not do well for an object lesson to assure us that Christ can reign over all peoples, even without the supernatural element being introduced? Take our constitutional belief in the Christ's authority, take into consideration the new fields opened up by wireless telegraphy, telepathy, thought-suggestion, and kindred scientific discoveries, and shall a man be so foolish to-day as to say, "It cannot

be, it will never be"? Wise men never say a thing *cannot* be.

There are two awesome words which we have all been familiar with and have heard used with various inflections and qualifyings, viz., God and the Devil. In all partyism there must be at least two factions. In all progressive movements there must be a leader of the movement and, with few exceptions, also a leader of the opposition. There seems to be always a spirit of progress and a spirit of hindrance in every phase of work in life, growth, success, politics, reforms, happiness, health, or any phase or condition which we may call to mind. We all know how very ancient is the idea of duality of influence, but that does not debar it from being a truth. The spirit of hindrance to progression and uninterrupted evolution of all objects and conditions of the universe, is that which we know as *Evil*. The Creator and Preserver of the objects and conditions and continuity of the cosmic universe we know as God. We are told by Matthew Arnold that by careful tracing of the word God back to where modern scholars may first find it, it is found to be synonymous with radiancy or brilliancy. We are pleased to learn this, as the usual interpretation, merely "goodness," seemed to be too limited and mediocre. But radiancy and brilliancy, that is excellent praise.

We have outlived the childish and heathen

theory of God as being like a non-human man, only altogether good, as ruling the cosmic universe, seated on some exalted, central stellar throne. That idea has passed away with the myth of Zeus and Athene. We now believe that the personality of our great God is throughout the All. He measures the trickling life-blood in our physical systems as it comes and goes to and from its provided reservoir. He sends the little glad some thrills over our nervous systems when we meet a friend whom we love. He moves the new-born beast of the jungle to seek from its dam its first nourishing food. He soars with the eagle to his craggy eyrie. He vibrates in the joyous throat of the mounting skylark. He mutters in the distant rumbling thunders and scorches in the terrific lightning bolt hurled from the heavens. He sorts the stars and directs their wandering tortuous paths. He flings a dainty canopy of azure behind these twinkling orbs of light. He jewels the farther heavens with myriads more constellations, and yet more farther on. He moves worlds on worlds in rhythmic precision and He moves our faintest impulse towards the higher life. He plants the many solar lights as centres of planetary orbits. He plants a ray of holy light within my obscured and habit-darkened soul as a centre round which I may find a system of life that shall move in rhythm with His harmonious cosmos. And so shall I find life for my soul.

The Evil, what or who is he? As the antithesis of God we use that name. If God is the Radiancy, then Evil is close darkness; if God is Brilliancy, then Evil is close gloom; if God is Order, then Evil is chaos; if God is Creator, then Evil is destroyer; if God moves for health and happiness, then Evil moves towards disease and misery; if God is All in All that makes for continuity of existence, then Evil must be the chaos, the void, the formless, the débris of dissolution, the nothingness. And if I have no ray of light in my soul, so shall I pass into destruction and death.

If God is conceived to have trinity of existence, so also must Evil work in trifold phase.

We have been searching for the appearance of the second person of this conception of the Triune God, viz., Jesus Christ, and when we shall see Him we shall also discover the leader of the opposition, or, as we were taught to call him, Satan. We learn that after Satan had racked Jesus into the weakness and exhaustion in the wilderness of temptation, then the angels ministered unto Him. Always the builder, but also always the destroyer. And shall we not be justified in conceiving it to be a part of God's plan that the real Church should be subjected to this same struggle between the two great principles, the leadership of Christ and the opposition of Satan? First Satan must have greatest influence, then Christ must have complete victory.

In no place in the Scriptures that I can discover does the Word state that Jesus our Christ was to be Lord of other than perhaps our planetary system, of which our sun is the centre. With all adoration, love, thankfulness, and reverence, we, as humanity, have a God-given right to try to understand the *true position* of our Lord, else how shall we fill our relative position as we ought? Did we understand His mission better, we would then have a more rational desire and purpose in working *in Him* for the establishment of His kingdom. Not from a blind party spirit or so much from fear of judgment to come, but in a glad union with our Elder Brother, our great Head, proudly acknowledging Him to be no failure, but rather success for our success, life for our living, goodness for our growing goodness-wards.

We gather from our inherent instinct, from our own Scriptures, as well as from the other great cults, traditions, and religious philosophies and lore that under certain circumstances a human soul may become immortal or beyond the possibility of destruction and dissolution. Each cult or school presents some one plan or scheme by which we may obtain or arrive at this most desirable status. While as truth-seekers we are ready to find one or many truths contained in these various beliefs, still there is, we shall find, wide discrepancy and incompleteness in each and all.

The Law of Life urges, if not forces, us to search for and strive after the *True Way*. In tracing this divine desire through its many phases, we seem to have performed a circle again and arrived at the point from whence we started, viz., that the natural office of self-preservation is the beginning of the way to eternal life. We have seen it to be reasonable for this world's highest need that each person should help in the Christ-work of redemption of the life that now is. That each should work according to his opportunity and ability for the highest good of the common race. The majority of sane persons see this very plainly, but we find to our dismay that we are unable to attain to this most desirable condition. The whole race stands to-day chagrined and self-convicted, crying like that strong, earnest apostle of old, "For we know that the law is spiritual; but I am carnal, sold under sin. For that which I work I know not; for not what I would, that do I practise: but what I hate, that I do. . . . For the good which I would I do not, but the evil which I would not, that I practise. . . . Oh, wretched man that I am! Who shall deliver me out of this body of death?" But at the finish he tells us triumphantly that after much trial and persecution and temptation, he has conquered his deathly body through the power of Christ. Listen! "I have fought the good fight, I have finished the course, I have kept the faith; hence-

forth there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me at that day: and not only to me, but also to all them that have loved His appearing. . . . The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom, to whom be the glory unto the ages of ages, amen." His buffetings by Satan were over. Christ had helped him to victory. It is Satan as destructive influence that almost—but not quite—buffets us to death. In the end he will be vanquished. We shall find and follow the True Way. Following afar off, that too is following. The father saw the prodigal afar off, and ran and kissed him. There is holy joy amongst the angels in heaven when we weakly breathe the contrite prayer to God. "A bruised reed will he not break, and a dimly burning wick will he not quench: he will bring forth justice in truth. He will not fail nor be discouraged till he have set Justice on the earth: and the isles shall wait for his law." The wounded spirit is lovingly healed.

The gates of the new city will never be closed. God has said it. The evil shall be overcome, the good shall prevail. It is the order of the cosmos. It is the written promise of God, "For as in Adam *all* die, so in Christ shall *all* be made alive." And Christ said, "Ye must be born anew from above." He told even His chosen disciples who

were wrangling amongst themselves, that they could not even enter the Kingdom, much less have chief place, unless they turned and became as little children. It would seem then that we are standing between the life-giving presence of Christ and the *destructive* presence of Satan; that we are attracted God-ward and life-ward by Christ, the Logos of God, and evil-ward and death-ward by Satan, the false one. We cannot face both ways. It is Satan's business to tempt us, but Christ has promised to help us if we ask Him, and His promises are sure, or our religion is indeed a vain thing, and had better be discarded for a better one—if we can find one. To put it into more concrete form, we should measure every act of our lives by this law. We should mentally ask ourselves, Does this act tend to eternal life, is it righteous, and will Christ be my strength in the performance of it? or Does this act tend to my own or some other soul's destruction, and is Satan urging me to perform it? Is this act calculated to tend towards scientific improvement of my race, or am I so cowardly as to be trying to destroy myself and other souls?

Yet again we repeat, "Where is Christ not?" We find no answer which would satisfy a logical mind; it were much wiser to *find* the Christ of God in all men and movements, in all volition of the race which tends Godward.

"O God, who holdest in Thy hand
The islands of the sea;
Whose bounty makes our native land
So glorious, great and free.

"Now bend our hearts to Thy command;
And grant us wisdom true
To know the times, and understand
What England ought to do.

"The heat of party strife abate,
And teach us how to choose
Good men and wise to guard the State—
The evil to refuse."

T. G. CRIPPEN.

CHAPTER VI

TO LIVE IN CHRIST—HIS BRIDE

"This people honoureth Me with their lips, but their heart is far from Me. But in vain do they worship Me, teaching as their doctrines the precepts of men. Ye leave the commandments of God and hold fast the traditions of men."

MARK vii., 6, 7, 8.

"My beloved spake, and said unto me,
Rise up, my love, my fair one, and come away,
For lo, the winter is past,
The rain is over and gone,
The flowers appear on the earth;
The time of the singing of birds is come."

CANTICLES ii., 10, 11, 12.

IF it were well for us to live in Christ, then it were well to inquire, How shall we live in Him? St. Paul gives us the order of the process thus: "For as in Adam all die, so in Christ shall all be made alive." But each in his own order: Christ the first fruits; then they that are Christ's at His coming. "Then cometh the end, when he shall deliver up the kingdom to God even the Father: when he shall have abolished all rule and authority and power. For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death."

We would judge by the fulfilment of the many prophecies that the reign of Adam is drawing to a close, that the reign of Christ is drawing very near. It were wiser of us to come in with the tide; we may not stop this vast, overwhelming flow of Christ's reign any more than an infant may breathe against the great ocean tide and hurl it to the farther shore. It were saner, more scientific, to sail happily in on the flow, than to be a bit of flotsam wrecked by trying to stem it. If we are, in the above quotation, given the order of the process, what shall we find to be the clearly defined mode of the process? However it operated that in Adam we become subject to death, by that same order reversed do we become subject to immortality. Surely we shall find trace of a law in this process which has extended its operating issues over a period of perhaps six thousand years.

The order of the fall of man, to sum it up briefly, seems to be thus. First, innocence, with capability of communing with God and Satan. Second, Satan talked so plausibly to the weaker, more easily persuaded creature, the woman, that she believed him and disregarded God's commands and instructions, and, in turn, persuaded Adam, though the stronger, to do likewise. Though the stronger, he, like Achilles, had his vulnerable spot. History, and even modern society, corroborates this hint at that which seems to be an

astonishing weakness in the stronger sex of our race, viz., his abject slavery to a tempting woman. Third in the process comes that they two agreed between themselves to disregard God's instructions and give heed to Satan's. This was—and *now is*—the Fall of Man.

Now to retrace, to be strictly accurate to the process; the woman must listen to God only and turn her back always on the Tempter. Then, she must know that a good woman has the same quality of persuasion over a man as has a degraded, wicked woman. She will first set herself right with God; then she will persuade the man whom the Father has placed nearest to her in her relations to society, be he her husband, son, father, lover, or friend. A hue and cry from a female movement for a more dominating influence over mankind is unscriptural, unscientific, unwomanly and is seldom rewarded by lasting good.

The first fruits of this degraded man and woman was a jealous-minded murderer, Cain. God had said that they should surely die if they ate of the forbidden fruit. But we have record of their continued life for many years, and of their having borne several children. It would seem that the Fall brought spiritual mortality as well as physical weaknesses, which later on resulted in their physical death. Therefore, to be alive in Christ would be to become spiritually alive and in time our physical bodies would be so free of weaknesses

that we could not die of disease or senile decay. The result of listening obedience to the Logos of God would be that woman would be freed from her severe travail of pain, and man would be freed from the terrible strain of unprofitable and hopeless labour. The union of this race-man and race-woman should not logically be a Cain, a murderous hater of his brother, but a Christlike child who will love and serve his brother. Such was Jesus, our Saviour. He was the first fruits; we hope for the full harvest of Christlike little children who shall be the holy men and women of the future. These will be free-born citizens of the Holy City. Not a family of Christs, but a family like unto Christ. He is the Anointed One, we may be one with and in Him, but not equal to or possessing the authority of Jesus our Christ. We may only become a race in Christ by becoming individually alive in Him. Jesus was specially conceived and born and was specially endowed and given unusual experience to fit Him, as a man, for His mission, as Christ. St. Paul tells us of how severe were His trials of faith and how great were His sufferings. Thus, "Who in the days of His flesh, having offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and having been heard for His godly fear though He was a Son, yet learned obedience by the things which He suffered; and having been made perfect, He became

unto all them that obey Him the author [or cause] of eternal salvation."

Then, we find, that He alone is the author of salvation or eternal life for us. We obtain this life by obedience to Him who is the Word of God. We each have our own little mission which we can only accomplish by the help of our High Priest, our Elder Brother. Sometimes it is by much strong crying and many trials, but if we strive faithfully after this perfect obedience we shall be fully assisted in our duty and we shall accomplish our mission, be it small or great. We each have some part to perform in the bringing about of the reign of Christ, the Holy City, the Kingdom of Heaven. Childlike trust and unquestioning obedience to the full moral law is the groundwork of all *real purpose* of a soul. All else is spurious, fanatical, unholy. I think that Jesus gave the emphasis to His oneness with the Father, rather than the Father's oneness with Him. And so with His followers; it was rather their oneness with Him than His with them. This is wholly reasonable, as the oneness arose from the obedience of the lower to the higher, from Christ Jesus to the Father, from the disciples, to Christ Jesus. And so our restoration to the first type, "Our Image," comes about by this oneness with our Elder Brother Christ Jesus.

Then to put it so simply that the children shall make no mistake, we shall find the Christ in all

that is working for true and brotherly kindness. His Christhood was wholly dependent on the careful listening to the Father, perfect obedience to the Father, confession of His entire dependence on the Father, followed by the works of uplifting the moral law of the Father. The greatness of His mission was only His greatness in service for the weaker children of the race, His entire self-surrender to His call. Then followed the laying down of His physical life in order to precede us to the heavenly kingdom that He might eventually bring us to the same happy condition. When He shall have brought all to this happy state, then, we are told, He will lay down all this authority that the Father may be All in All. So we must perform every duty as toward the Kingdom, following after His manner of service and self-renunciation even to physical inconvenience or death; and when our little service be accomplished, we shall withdraw and give our Redeemer all credit and give Him who has suffered shame and sorrow, for nearly two thousand long years, all glory and honour. So shall we rise from out our dead selves and become alive in Him, as He is alive in the Father of all.

Straight is the Way to the Kingdom of Heaven, and it is never entered by creeds or doctrinal wrangling. Nor shall we ever enter with the mark of any other god on our forehead. If the Master gave His disciples such severe warning of the peril

which threatened them through this arrogant wrangling for supremacy, how much more aptly is it suited to those who confess to His discipleship to-day.

If the Master loved the rich young ruler who came to Him to inquire about the way of life, the young man must have been of a most estimable character; yet we find that he went away *sorrowful*, for the Master, like a true physician, had probed his one weakness, had found one idol set up in his heart. It was not the riches, we think, but the supreme love of them and selfish desire to keep them which debarred the otherwise so lovable young man from the Kingdom. He might not enter the way of life branded on the forehead by the god of this world, *the brand of Cain*. Surely the lesson is most seasonable to-day, this period of millionaires and beggars, of dukes and paupers, of the rich man and Lazarus.

The key to these debarring judgments of our Lord is found in His answer to the learned and just ruler of the synagogue, Nicodemus. This lesson is also most seasonable for us at this pregnant period of church and secular history. He seems to me to represent our very best class of clergy and religious people, a really goodly class, yet a class which, with very rare exceptions, falls far short of Christ's standard. And we love to know that they too are asking the Master for more explicit directions to the way of life.

We find that this learned Pharisee lived carefully by the Jewish Law. It was the best and all that he had to live by. It is evident that he scarcely felt sure of future life by *its* operations, or perhaps he had not believed in a future or eternal life, did not expect it. But he was a wise man. If this new Prophet had more light than he possessed, he would have it if he could. To me there is meaning even in his going in the evening, in the dark. But if he were groping in the darkness after light and truth in sincerity, we know that he received what he desired. So the Master told him that he might begin to live eternally now, if he would but breathe the inspiration from the spirit of Truth and Light and Life, instead of trusting to the performing of the rigid written law alone. The ritual must be considered in its primal sense, or it was injurious and of worse than no effect. "You must be born anew, or from above," the Prophet told him. Ritual is an old empty shell unless you breathe the primal sense into its performance. This man was nearer to Christ's mind than the rich young man, for he responded to the divine call. We do not learn that Christ asked him to leave the Jewish Church and follow Him, but we may draw that he was advised to remain at his post where his prominence gave him excellent opportunity.

May there not be a helpful lesson in this for all awakened souls who minister to the spiritual

wants of the people to-day? We know that the Church visible shall fall, for God has said it, but were it not better to remain within her organisation and help to purify her and defend the *True Faith*. We do not learn that Jesus Christ ever quitted His attendance at the Temple service, but we do know that He tried to clear it of its odious degradation. And so we find our wise friend, Nicodemus, afterwards defending the Master and cynically cutting the absurd ritualists. Oh, for an army of such calm, studious, sincerely truth-seeking men to-day! This is no day for fanatical teachers.

We have heard much in the past of the gentleness of the Master. Perhaps it would be well to consider at times the opposite side of His character. Also to consider carefully to whom it was that He was ever gentle and forgiving, and to whom He was most cuttingly severe, always keeping in mind that His judgments were and are right. Jesus taught the doctrine that one must live for the future, that the present must become secondary to any future always, that the physical must be secondary to the spiritual, that all which interrupts a clear vision of God must be laid aside as being idolatrous, therefore hurtful. To see everything as from the eternal life aspect, to be born anew from above, that was His secret. That is the only way out of Adam into Christ, out of a mortal state into the immortal state. If,

therefore, listening and obedience to the son of God, as Word of God, brings us Eternal Life, then a child would logically reason that listening and obedience to the Tempter will bring death to the soul. "Behold, all souls are mine," said the Lord Jehovah. "As the soul of the father, so also the soul of the son is mine; the soul that sinneth shall die. . . . But if the wicked turn from all his sins that he hath committed and keep all my statutes, and do that which is lawful and right, he shall *surely live; he shall not die.*"

Men have noted this theory of successive phases, or successive births, in other than religious or spiritual life. In the mental or intellectual life, they speak of the subconscious self, the conscious self, and the illumined self, as succession of intellectual birth or development, the first two being the limit of all but the rare few. The subconscious state is natural to our infant days, perhaps before our natural birth, and while yet so young that our sense of being possessed of volition is not aroused. We are, so to speak, as yet impersonal. We have unconscious, almost automatic, activity, but we are not aware of ourselves. The infant soon learns that he can move his fingers and toes at will, and it greatly interests him. Then, too, he is learning to be conscious that his mouth seeks something that will make him more content, and he quickly learns to find that great first happi-

ness on his mother's bosom. If he is not waited upon promptly, his injured feelings make him automatically cry out. He soon learns that he obtains his desires by crying out. He soon learns that this is a very effective goad to bring to him his desires. He has now become conscious of himself as a separate human being, and the tiny tyrant joins in the universal battle of wills.

It is a weary and adventurous path to the third state, and few there be who attain to it. Not that it is so difficult under given circumstances or conditions, but that the condition does not often exist. Many a well-developed, conscious mind feels the struggle within that portends a new field of greater intellectual activity and wider opportunity, but what with the necessity of worldly care for sustenance, or consciousness of weakness and inefficiency, or fear of censure or derision, which is more cruel, he stifles the growing, bursting new life, fearing that it may come forth a too troublesome thing. If each person had full opportunity for putting into practice his highest heart desire, what a brilliant race we should become! I mean, right here, to speak of all talents which may be brought to bear on, and are incident to, this life only: the trades, commerce, agriculture, the professions, literature, art, and science, labour of any description. All labour is equal. There is no aristocracy in labour other than

that of beauty and precision of execution, and it is all holy and beautiful if it tend toward the sanity and comfort of the universal man. We know well that a city is only beautiful and clean as each minute detail is attended to with an eye for the beautiful and in strict keeping with the sanitary law. And a race is wise, healthy, brilliant or foolish, sick, stupid, just as is the individual so. This we know to be true in the objective world, the visible world that now is, and we shall find the same law obtaining in the spiritual world. Christ did not try to overturn governments or remove systems. He went about doing good, forgiving repentant sinners, reproving hypocrisy strongly, teaching the fatherhood of God, the brotherhood of man. He taught that the coming kingdom was to be in the individual heart, and that this in time would right all wrongs, and would usher in the religion of Christ on earth, the Holy City let down from Heaven. If there is such a one as a true atheist, he must be compared to the subconscious infant, and as being inflicted with imbecility of soul, or he has no soul.

The conscious state spiritually is that state which nearly all live and die in; that of some conscious knowledge of God and of a sense of right and wrong. This is the almost universal class, and the knowledge of right and wrong would seem to be wholly limited and coloured by

the status of civilisation and literary colouring of the leaders of each cult.

The illumined, spiritually, are the *rare few* who have shed light and hope, and have been as a little leaven leavening the whole lump. Many of them have made history, many are altogether unsung, excepting by the angels who always rejoice over a child born to God. At the great exhibitions and public demonstrations one may frequently see illuminated buildings dazzling with electric lights, radiant, sparkling. Is this appearance effected by one large ball of electricity? No, but by numberless small ones, each a miniature sun, perfect, radiant in itself. At a distance one loses sight of the less brilliant brick, stone, or wood, and sees only a building made of twinkling stars. Stars everywhere, rows of stars, arches of stars, outlines of all descriptions wrought in stars. And the uninitiated wonder at so many stars and at their dazzling brightness. The initiated know that there is a great heart somewhere throbbing out radiancy along numerous little wires to the small orbs that meet our admiring gaze. If in a row of lights one observes a blank, we know that it is either unconnected, or that its small self has become incapable of receiving and reflecting the radiancy. There is only one way to make it shine; that is to have the expert hand adjust and connect it with the main current; then and only then will it shine. To shine is its

only reason for being. It is not made to be a blank, *much less are we*. The good Book says, "And they that *are wise* shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." How many radiant faces do we meet in a day's wandering about a city? Learn to look on a face to read its soul, and you shall soon learn one of the saddest lessons of life. You shall soon know what is meant by "The Man of Sorrows and acquainted with grief." It was not His sorrow, great as it was, but the sorrow in the faces of the unborn children of the race, passing in prophetic panorama before His sharpened vision that gave such anguish to His gentle, kindly heart. Many wonder and turn coldly from God because He permits so much disease, disappointment, and sorrow, but if we each could have our earthly hopes and desires come to fruition, would our inner souls be so ready to cry out for the realisation of the higher life, for that something within us that shall never die, but shall be crowned with a most satisfying and worthy fruition? Is it better to have a small smoky taper to light a selfishly narrow path through earth-life, and an equally shadowy flickering portion of the testing, cleansing fires of Gehenna to lead you out into the paths of dissolution and chaos, or is it better to, like Enoch, walk with God in the clear steady light of the Sun of Righteousness while still on

earth, and afterwards to grow Godward, from perfection unto perfection? The wise man said, "But the path of the righteous is as the dawning light, that shineth more and more unto the perfect day." Is it better to stumble along throughout a shortened, disgraced soul-life, with a shadowy, flickering light, or to walk with unfaltering steps to the heights of heaven lighted by the purifying, life-giving Radiance of the Everlasting Father? It is like closing and darkening all our windows on a glorious summer day and going about our work with a nasty little tallow candle. It is the one great unforgivable crime of the soul. We may light some small, foolish taper of intellectual or ritualistic religion, but it does not illuminate the soul, but rather casts a shadow upon it. We must destroy all that hinders that radiance from entering. This is St. Paul's theory of dying in order to live. "I die daily," he said, buffeting himself and being buffeted, in order to attain the prize of his high calling. This is the *true wisdom* that shall overcome the selfish, self-centred tendency of our nature which we each have, be we ever so anxious to be good. We as a people are, or should be, the starred temple of God. We, as individuals, are, each one taken by himself, responsible for the brilliancy of the temple. All down the ages many of us have been trying to shine alone, many of us have never been connected with the great heart by the live wires, and many of us, alas!

are quite out of order within ourselves. And so we each and all need the expert hand to mend matters. When the ball of light is in the raw material it is, so to speak, in a subconscious state. When it is formed and in good working order, it is, so to speak, conscious, but it only becomes illumined when it is finally united with the great throbbing heart that feeds this wonderful radiancy out along the wires. And so many of us go about just as the raw material, spiritually, as the subconscious infant. In time many of us become conscious, spiritually, and join the war of creeds (or wills), as the infant does. We are like the balls that are formed and ready to be connected with the "live wire." But, alas! how few of us are truly united with our great heart, Christ Jesus. Alas, how many of us are just blank spots in the temple of God. The poor electric orb is helpless in itself, but the great kind Father has given *us* the great gift of volition, and if we use this Godlike faculty, by turning towards the great heart, we shall soon find ourselves in unity and ready to receive and radiate the *shining light*.

It were doubly foolish for one to think to begin to live in Christ just after passing through the gates of death or to have a miraculous perfection thrust upon him as he leaves his physical body. We have no Scripture to guarantee such a theory. Nor have we Scripture to deny that we may not turn good-ward after physical death takes

place.¹ Nor are we justified in believing in a literal always-continuing fire for wicked souls to be punished therein. One may find frequently that the soul is tried as by fire, and that all that is wicked must be cast out and burnt in Gehenna, but most assuredly the soul is not to be put in there to burn or to be tortured.

I am so glad that I need not be ashamed of the Gospel of Christ. I am so glad that our feeblest aspiration toward the perfected life is not slighted, but rather is gently fanned into more active desire. The new life! The new birth! Jesus' doctrine was simplicity itself. He gave but one new commandment, viz., "That ye love one another." It sounds so simple to the ear, but it is so diametrically opposed to the old law which taught "An eye for an eye, a tooth for a tooth," that the typical Jew found it most difficult to follow. "Surely it were well enough to be just without being generous," he thought.

We find it to be still more difficult to-day when in commercial and social life even common justice is scarcely aimed at. True, there is much loudly cried doling of alms, but where shall we find even the strictly just Jewish law obeyed between man and man—that true justice which

¹ See *Life and Times of Jesus the Messiah*, vol. ii., Appendix xix., by Rev. A. Edersheim, M.A., Oxon., Ph.D., D.D., sometime Grenfield Lecturer on the Septuagint in University of Oxford.

must precede true generosity? The Jewish law of justice preceded the Christian law of "In honour preferring one another," "Bear ye one another's burdens and thus fulfil the law." Jesus recognised that the law of justice must precede the law of love (or "be just before you are generous") when He said, "I came not to destroy the law, but to fulfil." A spasmodic or arrogant giving of alms is not the true sequel of the former law. The Church, to be truly following the type, should first enforce justice and integrity, and afterward the fulfilling of that more beautiful law, "That ye love one another." Does the history of the Church Catholic since Constantine justify her on this point, which is so vital?

Jesus' call to His disciples was also very simple, "Follow me." It sounds so easy, but His disciples found it to be difficult enough to respond to. I am glad to know that following afar off, while it may be cowardly or weak, still is following. His kindly call to us, "Come unto Me all ye who labour and that are heavy laden and I will give you rest," "Take My yoke upon you and learn of Me; for I am meek and lowly of heart; and ye shall find rest for your souls. For My yoke is easy, and My burden is light,"—all this is most endearing and assuring. If we take His yoke upon us, we shall walk where He walks, not in His steps, as is often suggested, but by His side, learning of Him, working with Him. We shall be so close that we

may converse by the way and ask Him of all things that we should know. That is better than following afar off.

We are to live in Christ, not to each be a Christ, but so living as to be constantly in union with and drawing inspiration from our living Head. If we are yoked with the prince of this world, we are yoked with the destroying power and are breathing in the miasma of chaotic dissolution. Eternal life and happiness is the consequence of receiving qualities which tend to and thereby assure life, and we must live in unity with the heart and by the side of the anointed Saviour of Men to obtain it. Jesus is the Word of the All to us, there is none other voice on whom we may depend. This is God's design for the preservation of the soul of man. He said, "This is My beloved Son in whom I am well pleased, hear ye Him." And thus we find that the Father spoke to man and gave him distinct command to listen to His one perfected Son. It was this renewed listening to His word that was to redeem the people from their sins, which obedience would bring back the first estate of man—his innocence, and give him immortality.

Therefore since Christ is the Voice of Life, and Satan, being opposite, is the Voice of Death, it follows that if we prefer to walk yoked with Satan, or the evil influence, we shall surely die, for we shall be constantly sinning, and we know that

“the soul that sinneth shall die.” This is an esoteric principle and in nothing but outward issue is it connected with formal religion. The Kingdom of Heaven is within; then it follows that the Kingdom of Hell, or Gehenna, is also within the soul. And who shall doubt it after having suffered from a guilty conscience as each of us must have done? The laws of progress and the laws of disintegration are constantly working toward their respective issues in all things of nature which we may readily observe. It is exemplified everywhere in all kinds of life. Had the Scriptures been silent, we should still know that health brings life, and disease brings death, that to live spiritually means that we must have a healthy spirit. That conduct that brings greatest good is the best, most life-giving conduct. Mrs. Browning well says—

“Subsists no law outside of life:
No perfect manners without Christian souls;
The Christ Himself had been no Lawgiver,
Unless He had given the life too with the Law.”

Creed alone never saved a soul from death. If we mean really to live eternally, then according to our Lawgiver we must live the Law, or, as a true Englishman would say of sport, we must play the game. We must indeed take His yoke upon us and learn of Him. Horatius Bonar so beautifully puts the thought into lines for us—

“Be what thou seemest; live thy creed,
Hold up to earth the torch divine;
Be what thou prayest to be made,
Let the great Master’s step be thine.”

This beautiful childlike simplicity of character, this loving obedience to our Lord, this close unity of heart, mind, and soul with His, this, and this only, is that which will signify to our friends, ourselves, and Him that we are indeed His *true* wife, His beloved *Bride*.

CHAPTER VII

THE EFFECT ON OUR LIVES OF LIVING IN CHRIST

"Blessed are they that wash their robes, that they may have the right to come to the tree of life and may enter in by the gates into the city."

REVELATION xxii. 14.

"I also will laugh in the day of your calamity: I will mock when your fear cometh; . . . For that they hated knowledge and did not choose the fear of Jehovah."

PROVERBS i. 26, 29.

MANY years ago, two little groups of storm-tossed men and women stood newly landed on the wild shore of a great ocean, the almost impossible approach to a vast uncivilised continent. The first group came by the good grace and command of their sovereign to colonise and hold for their heirs such lands as were assigned to them respectively, so history tells. Their object was mainly commerce and social importance. Slavery followed this immigration and continued until long after the land had become independent of her aged and too-exacting mother country. Some few degrees to the north, and some few decades later, a second band of storm-tossed men and women landed on the same grand old border

of sand and rock 'twixt wave and green. Not by the grace of the king came they, but that they might have freedom to worship God as they thought right. They were exiles seeking a new home in a strange land. And their song of praise rose high and loud from the grand old rock in a glad "Gloria in Excelsis" which flung its reverberating echoes out over the new-found land of freedom. The nearer mountain-tops caught up the strain and re-flung it out over the snow-caps which lie far beyond her plains, where it died softly away on the bed of the old Pacific, as a lullaby for the weary world. Commercial importance, with all its errors and vices; religion, with all its attendant bigotry and fanaticism, still hold the continent spellbound from shore to shore. Commerce has grown into a monster octopus which stretches its creeping, clutching tentacles clear round the globe, and we grieve to know that it still trades in the accursed traffic of men, although in a modernised, modified form, but of a much more virulent type. A great heritage has Commerce in America; will she bless or will she curse mankind with her unprecedented influential power? Religion has also grown into a great system, at times, maybe, bigoted and fanatical, but we love to know that she has never to any marked extent sold her birthright of religious freedom of thought that she found on that rock of the bleak New England shore. Only

second in freedom of thought is she to her grand old matronly mother England with her faithful family. That is as it should be.

To-day there is a desperate and final struggle taking place between these two typical bodies, the freedom-loving and the slavery-loving. Both are strong and stalwart. The soul of the great republic is awakening for her rebirth. Will she come out victorious for right as she did in her terrible fratricidal civil war? We hope that before long she shall have planted her feet firmly on the rock Christ Jesus, and her two types shall join in a wholly sanctified and consecrated "Gloria" which shall reach and unite and strengthen and inspire for good all that she now crushes in her injurious commercial tentacles.

But is it only she that is awakening for this life-giving transition? Is not the whole twin continent beginning to rub its sleepy eyes? Is not the pall-like covering of dark, benighted Africa being torn into tattered shreds that the white light of freedom and knowledge may penetrate and awaken the stifled souls of her oppressed and degraded sons? Is not weird and spectral Asia creeping out from a misty past with palsied, weary feet to meet the magnetic thrill of the dawning morning? The isles of the sea, are they not crying out for the morning drink from the mother-spirit of the race? And thou, matronly Europa, with your many children; you have not yet accom-

plished that marvel within you, thy second birth. Wilt thou as in myth be the bride of the Greatest and Best? Hast thou also borne sons who shall rule in wisdom and judge even the souls of sleeping men in this shoal-like darkened world?

We find the initial office of all creatures alike brings them to their various possible standards of maturity, then by serial order they must pass into dissolution and disintegration. This is true of plant, fowl, fish, and creeping thing or flying creature, and also true of the merely physical body of man. God's creation is a serial harmony, a ceaseless chime of softly singing silvery bells; an ineffable cadence. At times we may catch a little of its melody when our trust is full, when we passively lose ourselves in the universal quiet, in the—may we say?—musical silence, when we, like the deaf, feel rather than hear the vibrations of this grand, holy hymn. For a while we become oblivious to the tangled snarl of life, we are loath to be awakened to the intricate discords of this kindergarten world. Yet we must be brave, courageous, and studious in the struggle, and very painstaking while at our school. At all times we may breathe a prayer for this courage, strength, and studious patience. We must not slight or think lightly of the small duties, for the Father does not slight the worthless sparrow's fall, nor does He leave the tiny insect pathless.

Oh, the possibilities of even our earthly existence

when we think of what unity some sainted souls have had with God, even other than His only perfected Son. It is said that Enoch walked with God, Moses talked with God, Elijah was a man of God; and Jesus said of John the Baptist, "There has been none greater." These are, perhaps, the most wholly surrendered lives of which we have account in sacred history outside of the Christ, and we feel justified in claiming that each had arrived at a state in which physical death had no more dominion over them. When Enoch had completed his work, it is said that God took him without death. He could not become corrupt in body and die while he had faith to walk with God. Moses was a typical prophet. To carry out the type he must not enter Canaan. He was in full vigour of health and the angels laid him low but he did not die of natural corruption of the body. He rests somewhere on "grey Beth-peor's height." This greatest of lawgivers who could see the light of divinity and yet live could not die of weakness and disease, so God removed him in His own way. Elijah was a man to whom God gave a measure of control over even the elements, and the Destroyer came at his call and laid low legions of men; but he could not lay him low. So God took him away in what appeared to be a chariot of fire. His atomic physical body was scattered or changed, but it could not become corrupted. The history

of Moses and Elijah makes one feel how puny and insignificant a thing is our faith to-day, indeed, if there be "the Faith" found amongst us. John the Baptist must needs be taken from the earthly scene in some way. His mission was accomplished; he must give place to his hoped-for Messiah. This strong rugged man of the wilderness was not ill or dying of natural decay. He had fought the flesh in the wilderness and had conquered it, so God took him, as He has taken many a strong-souled liver of the same truth since.

After having read of these and others of lesser endowments amongst the prophets, and of the disciples with their extraordinary powers, and even some single souls in the nucleus of Christ's Church since the first days, how like puppets we feel; at the best nothing better than puny little children. Of David God said, "I have found David, the son of Jesse, a man after My heart who shall do all My will." Yet David died as ordinary mortals die, and from sacred history we know also that he had lived as ordinary mortals live. David was obedient enough to be an instrument for God's service. His heart desired to be good. He was constantly repenting of his sins with agony of tears—only to err again. His temptations were many and powerful, but he never found strength to conquer in the wilderness. It was more to his liking to live in indulgent luxury. At the end he said, "I go the way of all earth." His

heart had panted after the water brook, but he tenaciously clung to the pride of life. We learn that the Hebrew word for man, as used above, is meant to stand for one who is wretched, sorry, sick. The Hebrew seemed to understand the heart to be the source of many qualities and energies as well as life itself. Therefore David typified the faulty, fallen man, often sinning, often repenting, and within his soul always feeling in the dark after the heart of God for strength to grow Godward.

From this truly typical man, by a long line of descendants perhaps not so good as he, came our Lord Jesus Christ. In wonder we ask, "Why came He not in a line of those who had conquered? Then we might better understand His perfect nature."

Paul the Apostle, to whom the risen Jesus told many things and gave much instruction, as well as the gift of inspiration, says of Him, "Having then a great high priest who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a high priest that cannot be touched with the feelings of our infirmities, but One that hath been in all points tempted like as we are, yet without sin. For every high priest being taken from among men is appointed for men in all things pertaining to God that he may offer both gifts and sacrifices for sins, who can bear gently with the ignorant and erring for that he himself is also compassed

with infirmities, and by reason thereof is bound as for the people. And no man taketh the honour unto himself but when he is called of God even as was Aaron. So Christ gloried not Himself to be made a high priest, but He that spake unto Him." And again, "Who in the days of His flesh having offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death and having been heard for His godly fear though He was a son yet learned obedience by the things which he suffered; and having been made perfect He became unto all them that obey Him the Author [or cause] of salvation; named of God a high priest after the order of Melchizedek; of whom we have many things to say and hard of interpretation seeing ye are become dull of hearing."

These great men, Moses, Enoch, Elijah, John the Baptist, had attained to some estate that we are quite strangers to. Was their secret that they walked so close to the mind of God in the silence that they became gradually changed, even in body? Moses and Elijah, as we know, appeared to men long after their translation, as did Jesus the Christ.

The disciples of Jesus did many wonderful things in the way of miracles, and it would seem from testimony that all true followers of the Master are eligible to receive these gifts or attainments, and most welcome to have them for the

asking—and the attaining. The Gospels, Acts of the Apostles, and Epistles should be carefully read by every Christian in order that he may fully realise what his possibilities and privileges really are. The Revelation will tell him that if he struggle after this, his high calling, what the glorious end shall be. St. John (in his Gospel) gave us good testimony as regards the status of Jesus and our relative status to Him. His opinions and testimony should have especial weight with us as he was so intimate a friend and lover of the Master. John, as humanity goes, would be far more likely to set Jesus up as God Incarnate than to argue His humanity. Certainly John most distinctly teaches the doctrine of Jesus as being the chosen Logos of God, the Voice of the Father, but just as certainly leaves the identity of each Person quite clear. He quotes Jesus as saying, "Believe Me that I am in the Father and the Father in Me; or else believe Me for the very works' sake. Verily, verily, I say unto you he that believeth on Me the works that I do shall he do also and greater works than these shall ye do; because I go to My Father. And whatever ye shall ask in My name that will I do that the Father may be glorified in the Son. If ye shall ask anything in My name that will I do. If ye love Me ye will keep My commandments and I will pray the Father and He shall give you another Comforter [or advocate] that He may be with

you for ever, even the Spirit of Truth whom the world cannot receive." St. Mark quotes our Lord as giving His instructive commands just before His ascension thus, "Go ye into all the world and preach the Gospel [glad tidings] to the whole creation. He that believeth and is baptised shall be saved; but he that disbelieveth shall be condemned. And these signs shall follow them that believe. In My name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall in no wise hurt them; they shall lay hands on the sick and they shall recover." If Jesus of Nazareth became, or was, the spoken Word of the Father to us, which we must allow or throw over the Christian faith, then we must believe this also. It was a last command with promise, an assurance to all believers without exception, therefore it must hold good now as then. If not, the Gospel of our Messiah, His efficacious life, death, resurrection, and promises, or any of His traditional history and teachings, are, lot and parcel, obsolete. But we take the ground that the Gospel, historic and instructive, is an authenticated fact. Then if the Christ is a fact He said the things above quoted. If He said them, God said them, for He was and is the Voice of God. He said, "Go and preach," and He also promised that these signs should follow with them that believed on the preaching of His Word.

Then according to this, the spirit or soul of a man who believes, "who is born anew from above," is an immortal being of almost limitless resources and possibilities. I have heard it argued by consciously weak Christians of to-day that these conditions were for the early Church only as they needed signs and wonders to convince the people. Then, if so, the evangel also was only for contemporary peoples. Do the people not need convincing to-day? St. Matthew tells us that the risen Christ claimed that all authority had been given unto Him in heaven and on earth. So He had a right to command and also authority to make promises of His presence and ability to see that His commands were carried into execution. He said, "And lo I am with you alway, even unto the consummation of the age." I take that to mean the end of His dispensation, when He shall have abolished all things unto the Father. No Christian can think this age is yet consummated, therefore Christ's arm is not shortened, neither do His promises fail, and we are forced into the sorrowful conclusion that there are few who believe to-day, or so it appears, from our pusillanimous effort after the spiritual possibilities of our souls. Small wonder that His prophetic spirit sorrowfully queries thus, "Howbeit when the Son of Man cometh shall He find the faith in the earth?" The Church Militant, or nominal Church Catholic, inclusive of all sects

and creeds, from Rome to the Salvation Army, has a vast showing of membership. In these many and somewhat diverse creeds and sects where shall we find the "Faith" being taught or practised in its pristine purity and individual soul-strength? Where shall we find that splendid Faith that dares to claim these strangely magnificent endowments?

Is the "Faith" extinct or will it revive? We do not wish to be fault-finding and would be delighted and filled with hopeful joy to learn that we have been mistaken. At recent conferences and great religious conventions you have heard these same laments, and the falling away from the various organisations very pointedly noted. He who runs may read. We are endeavouring here, not to find fault, but to see "how will it affect our lives if we live in Christ?" We are taking His own word of command and promise as to the preaching of the Word; we are also taking His word as to what should be the result of this preaching and believing of that word. We must allow that the general showing of this most potent Faith is very small and poor. Also we must allow that many souls all down the Christian age have received *by their faith*, in some degree, a *portion* of this promised endowment. That there have been, and are, Christians full of holy faith we do not deny, are glad to agree to, but that the great combined Church is almost faithless we do strenuously claim.

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We are not led to infer that all these signs should follow or be the gift of each believer, but that, as in the case of the talents, some may have the ten, while some may have but one.¹ Paul, the chief apostle of our Gospel, tells us on this point, "Now there are diversities of gifts, but the same spirit. . . . But to each is given the manifestation of the Spirit to profit withal. For to one is given through the Spirit the word of wisdom; and to another the word of knowledge . . . to another faith . . . gifts of healing . . . miracles . . . prophecy . . . discerning of spirits . . . tongues . . . interpretation . . . but all these worketh the one and same Spirit dividing to each one severally, even as he will." Kindly read through the chapter until we reach the 27th verse. "Now ye are the body of Christ and severally members thereof, and God hath set some in the Church, first apostles, second prophets, third teachers, then miracles, then gifts of healing: helps, counsels, divers kind of tongues." Kindly read the two following chapters and you will find that Paul left to the Church very particular instructions regarding the employment of gifts, but that a Christian should have *no gift* had not seemed to occur to him, and why should it occur to the logical Paul as a possible condition of a Christian? The prophet Joel has foretold this prophetic state

¹1 Corinthians xii. 4.

to mankind to be in the last days. We often hear this explained away by the fact that Peter quoted this prophecy as being the explanation of the phenomena that were then taking place. Certainly then and also now. It began with Christ's first coming and will finish when His work is completed on earth at His second appearance. The very last is not yet. This was a blessing for the last days of the Church. God did not exhaust His power in a few short years. The prophet distinctly quotes God as saying, "And it shall be in the *last days* I will pour out My spirit upon all flesh." We are without doubt more nearly in the last days now than when Peter quoted Joel. May we not suppose that God gave mankind, through His handful of followers, just a taste, or sample, of what might be expected in the very end of which the day of Christ and the disciples was but the beginning? The beginning of the end. I once heard a preacher in a pulpit make the following pungent remark in regard to this criminal unbelief of the Church as to the present power of the Spirit: "One would think, to hear people talk to-day, that Satan was dead, and that God was dying." We heartily wish that all preachers in all pulpits saw this same danger.

As the smaller Jewish Church of the Old Testament time was but a sketch, or outline, of a greatly larger one, the Church Catholic, we must look at the former at its closing dispensation in

order to see how ours will end. We are loath to examine too closely. Let each examine for himself. Christ said of the Pharisaical leaders, "Let them alone, they are blind guides. If the blind lead the blind both shall fall into a pit." Again, "Ye blind guides that strain out the gnat and swallow the camel." God says through the prophet Ezekiel, after various accusations, "Behold, I am against the shepherds and I will require My sheep at their hand and will cause them to cease from feeding the sheep, neither shall the shepherds feed themselves any more, and I will deliver My sheep from their mouth that they may not be meat for them." And God proceeds to say that He Himself will seek out the sheep whither they have been scattered in the dark and cloudy days, and He will feed them Himself, and fatten and strengthen them. Long before this, God made Enoch to see a vision thus,¹ "And I saw till they laid down that sword which had been given to the sheep, and they brought it back into his house, and it was sealed before the presence of the Lord, and all the sheep were invited into that house, but it held them not. And the eyes of them all were opened to see the good, and there was not one amongst them that did not see. And I saw that the house was *large and broad and very full.*" God says through

¹*Book of Enoch* (R. H. Charles, Ed.).

the prophet Isaiah, using the type of Babylon for the great nominal Christian Church in its entirety, or Rome, with her many quarrelsome daughters, "Now, therefore, hear this thou that sittest securely, that sayest in thine heart I am and there is none beside me; I shall not sit as a widow; neither shall I know the loss of children: but these two things shall come to thee in a moment, in one day; the loss of children and widowhood in their full measure shall they come upon thee."

The symbol of bridegroom and bride is used quite generally throughout the Scriptures as meaning Christ and His *real* Church. When we see persons individually endeavouring with all their souls and strength of character to live the true Evangel of Jesus, and endeavouring to be strong to serve the race, in His strength, counting not the present pleasures of life so much in value as the sinless souls of men to be presented to the Father, to assist the Redeemer in His work of abolishing all things to the Father, then, and only then, shall we find the sweet Bride of Christ, His "Helpmeet for Him."

When the Holy City, the new Jerusalem, comes down from God there will be, we are told, no tears, therefore, he who causes one sorrowful tear to one child of the race shall have no part therein. There shall be no death, so we know that any person or system that causes illness or

disease will have no part therein. There shall be no sorrow, so we know that any person or system that causes the slightest sorrow to the least of the children shall have no part therein. Any person or system, habit or condition that causes pain, sorrow, ill-health and death, accident, misery of any description, shall have no part in this Holy City, the home of Christ and His sweetly perfect Bride.

Outside of Jerusalem in the burning pit of Tophet in the valley of Hinnom are cast all abominations of the city, all uncleanness, and all *dead things*. Still speaking in figure, the Lord tells us that the first to be cast into this burning Tophet are the fearful. Why the fearful? Because such openly confess their doubt of the Creator's ability to care for His own. It is an amazing impudence in puny man. Then the unbelievers go next, for they call God a liar to His face. The abominable and those that work such things as are abominable are next ejected. Murderers are cast out, not only anarchists and assassins but any person or system that shortens any life in any degree, by whatsoever method, whether he be worried, worked, or driven by want to early death, or stabbed in the dark by wicked lie, the sly poison of a broken heart, or cruel war of nations, all alike must go to Tophet. Sensuality and lust is cast out. Sorcerers shall be cast out. Any person or system that brings to bear undue influence to

another's injury or by some craftily obtained knowledge brings hurt to another, or who receives teachings from sources other than through Jesus Christ's name, in a so-called supernatural way, to the injury of any one of the race, or who compels to injury any one by hypnotic art, or by using any other baneful subtle influence over another, even though it be only the sneering, freezing ostracism intended to force a stray thinker into conventional line, all such must be excluded from this sacred city to be. Idolaters are to be cast out. There is one God and His name one. Any person or system that brings any persons, systems, acts, or condition or doctrine into such prominence as to veil God's pre-eminence and give undue status to any lesser entity is idolatrous. What a pantheon is the world to-day! Where is the worshipper of the true God only? The love of babes, wives, husbands, lovers may become idolatrous. Love of homes, clothing, social position, religious respectability, commercial schemes, creeds, beliefs, schools of thought, politics, patriotism, army, literature, loyalty, love of ease, love of fame, of worldly honour, of power, of talent, or maybe only the love of nasty scandalous gossip, any love in fact that attracts a mind and heart from the one true centre of life, the Living God, is idolatrous. *Things in themselves not only harmless but essential to our very existence may, by the badly balanced heart and mind, become idols.* No idols are per-

mitted to veil the light of God in the Holy City. And lastly all liars shall be destroyed. It is as difficult for us to relinquish our false theories, systems, doctrines, as it is to be utterly truthful in our words and ways. But finally even this inbred suicidal habit shall be destroyed. When all these different forms of evil which at present prevail, even in our most respectable society, cease, then will fall the untrue wife. Then and only then can the race live in Christ. "He that overcometh shall inherit these things: and I will be his God and he shall be My son."

"Be with us in that awful hour,
And by Thy crown and by Thy grave,
By all Thy love and all Thy power
In that great day of judgment save."

CHAPTER VIII

BORN ANEW FROM ABOVE—THE HOLY CITY

"Sing, O deathless soul, of apostate man's redemption. Pure be this heart! so dare I, though with tremulous accents, mortal and weak, to celebrate Him, the divine Reconciler."

KLOPSTOCK.

IF a human soul be born "anew from above," that soul will know all men and movements from a new and from an above standpoint. He will recognise our Lord as the one anointed Logos of God the Father. He will listen only to the Logos wherever and in whomsoever he shall find Him speaking, be it in the helpful invention of machinery, a truthful soul-preserving doctrine, or but the seeming trifle of a loving thought or action.

The Holy City is now gently lowering to the earth. Our Judge has already given us His decision as to what shall remain in it, and what He shall cast out. Its coming is inevitable. It is near. It is touching our borders. It is stealing in amongst our movements like a kindly but severe surgical instrument to remove our diseased parts, as a sword to forcefully divide the good from the evil, as a thief in the night, noiselessly and unexpected to the unguarded, as the bridegroom in

eastern lore, with many attendants and much rejoicing. The wonderful Child of Bethlehem is now King of Kings. The time has *almost arrived* when He succeeds the prince of this world in His entire rule of the earth, when the kingdoms of the world shall have become, in truth, the kingdoms of our Lord and of His Christ, who shall reign for ever and ever (or unto the ages of the ages). He is working amongst the peoples of the earth to-day, bringing about this much-needed regeneration, and the poor earth is in great distress. He is walking amongst us in kindly pity and helpful love, and we sleep and know Him not. He would that we awoke and conversed with him regarding the new kingdom and inquired more fully of him as to the earthly preparation for this delectable abode of the children of the race. Instructions may be fully received from the Living Christ even now. We might presume though that we would be expected to carry out the instructions that He left with us many centuries ago before we should expect newer ones. So we should carefully study the word which He left us, and observe its commands, to obey them, then when in dilemma we may be sure we shall receive what instruction we need. This is His promise, and His promises are sure.

We must search for the true way and word of Jesus our Redeemer as knights of old sought for the Holy Grail. If you know a person or

Church that sneers at the thought of a living, present Saviour and of the present, helpful power of the Spirit, know such a one as outside of the true Church of Christ. If he sneer at the near coming of Christ, know him as being asleep, or foolishly ignorant of the Scriptures and current events, and very stupid. You will probably hear him crying out a little later on, "Lord, Lord."

As the Jewish Church represented the great Christian body of to-day, so do the Gentiles represent the outsiders. The Messiah introduced His Evangel to the normal Church of God first, then to the Gentiles. So any religious work or any presentation of the truth from the Spirit, by authority of the Logos, will at first appeal to the great nominal Christian Church of to-day. It would but carry out the type if they or part of them, like the Pharisees of the old Church, prefer the more formal and less spiritual phase of their faith. There is so much ecclesiasticism which appeals so strongly to the selfish heart of man that they will altogether probably resent, as did the proud Jew, the return to the pure spiritual esoteric faith of Jesus. Will they crucify Him, *only in a modern way*, as did the Jew whom they despise so much? Will Truth find its strongest and surest foothold amongst the Gentiles, amongst those who confess *not* to the name of Jesus the Christ of God? Time will tell.

The Evangel of Jesus appeals only to the hearts of simply honest people; those who are earnestly trying to become unselfish, who are able to understand what is meant by dying to self, but living to God. His Evangel taught moral philosophy, taught that virtue in the vital part of an ego brought that ego through the continuity of abiding existence, stage after stage. "In My Father's house are many abiding places." Our Lord Christ passed quickly through the Way (in the heavens) in order that He might return, so to speak, and lead us up to where we may live eternally. Maybe not a path in stellar heights, but most surely a pathway in soul heights, in leadings toward the Absolute Perfection.

He has said, "All things have been delivered unto Me of My Father, neither doth any know the Father save the Son, and he to whomsoever the Son willeth to reveal Him." Then He proceeds to invite all to come to Him for rest to their souls. I do not see how one who professes belief in the written word of God, our Scriptures, can take the stand that Jesus has no present power as, shall we say, ruler of the executive, the Logos of God. Some sects we know deny this authority.

Is it so absurd that the Author and Finisher of the universe should especially prepare and endow one out of the race with such qualities as would fit Him to have full authority, by superiority over His fellows? We see this law working out in

natural life,—one especially fine plant to propagate from, etc.; and in bird and beast and the flying insect, is there not usually a leader? Our groups of peoples are invariably led by one supreme mind in whom they willingly or unwillingly vest the right of authority. If God made man in "Our Image," was it not in accordance with this instinct that He implanted within us, to in time give us a Leader for our souls, a spiritual Leader who should truly represent His will towards us, who should lead us home? On the other hand, does not the orthodox Church at times claim for Jesus that which He never claimed for Himself, nor did His disciples for Him, that is, *to be God incarnate as a babe*. I can only find proof that He was especially born for this special mission, that is, to save the people from their sins, and after much soul culture by obedience and suffering He became perfected for His great work. "For we have not a high priest who cannot be touched by our infirmities," etc. If He were God incarnate as a babe, and He had taught His disciples so, why did He come back after His death and tell them that *all authority had been given unto Him in Heaven and on earth*? We rejoice in the humanity of Jesus. We sympathise with, but do we not also rejoice in, His human sufferings? Because we know it was the only path to the fulfilment of his mission. We rejoice that He was fully endowed with the Christhood, that He sits at the

right hand of the Father. We rejoice that He is the Logos of His, *and our*, Father.

If we, in our inmost souls, throw ourselves on our Creator, will He turn coldly from us and say, "Depart from Me, I never knew you; you did not attend the right Church service, or endorse the best creed"? Methinks I see Him, as it were, considering on the digits of one hand thus, "The acknowledgment of My Son as Viceregent, the absolute inviolable surrender, the absolute trust, the absolute obedience, the untiring glad service, 't is enough. If this child will give Me allegiance thus he will also harmonise with My universal order. Come to Me, child, enter the way, strive always to keep thy covenant, My Spirit shall strengthen you, My Voice shall guide you, and be with you always even to the consummation of the age. I am thy God and there is none else."

We know that the Way is straight and few there be that walk therein. If we walk therein, we must cast aside our much gorgeous paraphernalia of useless rags of service and give our service for souls to God. That alone is acceptable to Him, and not an idolatrous liturgy.

God said through Jeremiah, xxxi. 33, 34: "But this is the covenant that I will make with the house of Israel after those days. I will put My law in their inward parts and in their heart will I write, and I will be their God and they shall be

My people; and they shall teach no more every man his neighbour and every man his brother saying, Know the Lord; for they shall all know Me from the least of them unto the greatest of them. . . . For I will forgive their iniquity and their sins will I remember no more." John saw a vision of the redeemed earth and he tells us thus: "I saw no temple therein, for the Lord God the Almighty and the Lamb are the temple thereof, and there was no need of sun for it was all day," and best of all he tells us, the gates or portals are always open. We would draw from these descriptions with no great stretch of the imagination or unlawful twist of meaning, that in the later days the denominational aggregation known as the Christian Church Catholic would fall, that the office of priest or minister would cease in time, that all doctrines of salvation by formula would be obsolete, that the plain simple way of life and righteousness would be as well known by all as the time of the day is to us.

There is a religious anarchism quite as truly as a social and political one, and it is folly to busy one's self in trying to murder this creed, or that "ism," but do as your God tells you to do, "Come out of her, My people." Before long the Spirit, the soul, of this huge creature will with a dissolution shudder pass out of the great, stiffened, incapacitated body and rise to her glorious resurrection.

Paul said to the Galatians, "My little children

of whom I am again in travail until Christ be formed in you." Then he goes on to explain how Hagar represents Sin and the Law and its bondage, and the Jerusalem (or city) that now is, but that the Jerusalem from above is free (the Holy City) and was represented by the true wife Sara and her freeborn children, thus denoting that Christ's true wife is not bound by the law of Sin, that true faith worked through love alone.

As Woman is used in figure as the Church visible, so is Man used frequently in the sense of thought-seed, or doctrines, and usages, which go to form creeds, and denominations, or schools. We would therefore note that phase also. The sin of the woman is different from the sin of the man. The sin of the woman and her daughters seems to have been that which distinguishes a true wife from an untrue one. And so with the untrue Church. She bears her Master's most honourable name, but she is not satisfied, she seeks to lawfully unite herself with every worldly advantage in order that she may sit a queen amongst her lovers, whom she may admire or from whom she may obtain advantage. Read her history since she, in her growing ambition, united herself to pagan Rome in the time of Constantine. Read her varied history until the Reformation. Read the newspapers to-day for evidence of Jesuitical endeavour to return to more influential political power.

Man in prophecy seems to represent the

thought-seed with which the Church reproduces itself. As in natural law, so in spiritual. Then we must find the real cause of the Church's degradation with the man. In the Apocalypse we read as follows, "And the kings of the earth and the princes and the chief captains, and the rich and the strong, and every bondman, and every freeman hide themselves in the caves and in the rocks of the mountains, and they say to the mountains and the rocks, Fall on us and hide us from the face of Him that sitteth on the throne and from the wrath of the Lamb, for the great day of their wrath is come and who is able to stand?" This is as certainly a figure as any and all of the book of Revelation, with its horses and beasts and seas of glass, etc. Here again we find the use of the mystic seven denoting completeness or the whole. Let us see what this complete whole is.

- I. The Kings, or the leading dominating tenets of the Church Catholic.
- II. The Princes, or the lesser, but important, dominating tenets which in many cases succeed some deceased king, some absolute doctrine.
- III. Chief Captains, or Military Tribunes, doctrines which tend to gather each Church or denomination to itself.
- IV. The Rich, the doctrines and usages that bring luxury and comfortable indolence to the several distinct organisations.

- V. The Strong, those doctrines and usages which tend to hold several bodies intact, *per se*, and most tenaciously guard with strong walls and great powers of self-protection, also a proselyting power, a sort of feudal strength.
- VI. The Bondsman, or those small tenets which are pilfered stealthily from falling cults and from each other, and forced into service for upholding of the various feudal holds, but are not given voice as they are not as yet freemen, that is, they are forced to labour, and are not privileged with public recognition, since as yet they are not fully established as truth *by the majority* of a denomination.
- VII. The Freemen, or those small tenets which have been pilfered first as bondsmen, but have been granted the privileges of citizenship through long proven merit, or they are free-born children of these various feudal holds, i.e., small tenets originating with the user of such.

Man and Men seem to be used frequently in Revelation as personifications of the several systems, such as commerce, art, or temporal authority. So that in all things pertaining to our lives we may consider the term as denoting the thought-seed that produces the various systems rather than the systems themselves. Read Malachi as regards the offering of unsound doctrines on the altar by teachers and priests, and of the treachery of the implanting of unholy seed in the Church "when He [God] had sought a godly seed," and God cursed all such, and He was to send the messenger to the Temple and the Lord

Himself would come to judge and sift out all that which was not of righteousness, and the righteous would tread down the wicked. Now we do not suppose that a day will come in our civilisation when a good (actual) man will trample a bad (actual) man into ashes under his feet, that would not accord with the creed of our King, "That ye love one another" and "bear ye one another's burdens and so fulfil the Law," etc. Granted a literal interpretation, where then shall you find a wholly good man to trample, or a wholly bad man to be trampled on? The rich young man asked the Master what *good thing* he could do, and he was told that only God could be *really good, or do good things*. Then we must consider the righteous people in figure as the righteous teachings and usages, and the wicked people as the hurtful, unsound doctrines and usages, the maimed as those doctrines, etc., partly unsound, blemishes as things that tend to deface the beauty of truth. All this unsoundness, ugliness, and defect shall be trampled to ashes by the beautiful, symmetrical, the pure and true, rising above it. This is in substance the message from this prophet to us, from the Father, and later, from the Son to us in the Apocalyptic message by St. John. The figures change and differ, but the thought contained is the same throughout all, viz., that at the last days righteousness will rise and destroy unrighteousness by displacement. The untrue

wife, or the abominations that have accrued around the Church of Christ, shall fall into the sea, will cease to be for ever. The corrupt men, or the wicked and unsound doctrines and usages that have served to uphold these various feudal systems shall be ground to ashes by the *analysis of enlightenment*. If you look around intelligently, you will already see some of these doctrines and usages vainly trying to hide themselves from this tidal wave of destructive judgment. In all holy writ is this story told. Indeed, there is no other theme in all the Scriptures besides this with its varying settings.

We are thankful for the stately, poetic, complete message given us through Isaiah, not alone for its satisfying beauty, but for its larger view. It is a splendid processional of the affiancing and marriage of the Messiah and His Church. If it tells us of how God wearies of our shame and hypocrisy and utters curses on all uncleanness and abominable habits of mind and conduct, it also tells us of the day when we shall be real and pure, clean and wholesome in mind and body. If it tell of difficulties and stumblings on the path, it also tells us of a joyful finish. If it bid us, "Depart ye, depart ye, go ye out from thence, touch no unclean thing: go out of the midst of her, be ye clean ye that bear the vessels of the Lord," so does it end by assuring us "For as the new heavens and the new earth which I will make shall remain

before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass that from one new moon to another and from one Sabbath to another shall all flesh come to worship before Me, saith the Lord. And they shall go forth and look upon the carcasses of the *men* that have transgressed against Me, for their worm shall not die, neither shall their fire be quenched and they shall be an abhorring unto all flesh." So Isaiah terminates this processional in a triumphal song. Had we time or space we might quote picture after picture, song after song, tragedy after tragedy, illustration after illustration, sorrow after sorrow, but also joy after joy, hope after hope, triumphs of all triumphs, a redeemed world; all form this living picture poem. The poet of poets does not easily exhaust His flowing lines. What pure-minded Christian soul does not see the sweet love-song of Christ and His white-robed bride in the allegorical Song of Solomon? In what state or condition of mind or spirit can we be in, when we may not find responsive chord in the psalms written or selected by David? Who shall read the mournful Lamentations of Jeremiah and weep not with the fallen daughters of Jerusalem, and who after having read it will dare deny that she shall fall? Who can read the somewhat weird and mysterious epic of Job, and not see that it is a song picture of the Man and the Woman taken as one entity, the

world-child, the soul of Man, the first uprightness, the term of Satan's rule, with its attendant sickness and misery, followed by complete restoration to health, happiness, and prosperity, the soul of man as union of religious (female) and intellectual (male) character, as one entity, with all its consequent soul-struggle, development, and ultimate triumph? Searching in these treasure houses is like diving for pearls—dangerous to some, but great gain to the better equipped and trained diver. If you go into the ocean depths clad with an intricate outfit of clothing suitable for a state dinner, you will certainly feed the fish instead of gather pearls. If you search for God's truth in His Word you must leave the state robes of clerical formula to others and go alone with nothing to trammel the mind but the special garb of the truthseeker. You may appear odd-looking, like the diver, but you will doubtless, like him, find pearls.

In this fall of the adulterous woman, in this terror of judgment of her lovers and sustainers, in this disgrace of the wicked men, her thought-seed, or wrong doctrines, we do but see the same thought-theme, viz., the New Birth. Now it is grand edifices, then it will be clean hearts; now it is great numbers, then it will be great sincerity; now it is much gain for self, then it will be much giving for each other; now it is Pharisaical pride, intellectual arrogance, and bigoted intolerance, then it

will be meekness, humility, and oneness; now it is bitter dissension, then it will be unity; now it is too often hate, then it will be always love. It will not be "Am I my brother's keeper?" but it will be "Bear ye one another's burden and so fulfil the Law," "Love one another." When each soul individually is "born anew from above," then will the corrupt body of the *woman* fall into the sea, and the wicked *men* be ground to ashes. But we rejoice to know that from out their dying bodies shall rise the redeemed Man and Woman, white-souled, intellectual, healthy, sane, who will unite to reproduce a regenerate race, the return to "Our Image." Then we may sanely and logically strive to emphasise the importance of the ego of the individual soul. We must also lament the helplessness of one soul alone on this holy quest. We must beg of each other for unity in this work of life for the race.

The Book called by us the Bible commences with the significant title "Genesis." That is its first story, the beginning, the generation is what it tells us of. In the very start it suggests this same duality, viz., the thought-scheme and also the first incompleteness, then the finished product, the production of it. In the beginning God created the heavens and the earth and the earth was waste and void, and the spirit of God was brooding upon the face of the waters, and God said, "Let there be light," and there was light.

We learn that there is no stillness, no rigid sameness in the universe as far as finite conception can reach, be that ken limited by distant vastness, or minute nearness, in all alike is found process, but never absolute stillness or rigid sameness, and yet there is always a certain measure of completeness in the whole.

Are we not justified in finding this supreme key to all process and continued completeness as that excellency of all thought, that "Radiance" of the universal cosmos, whom we call God, when we behold His infinity, whom we call our Father, when we nestle up to His great kind heart in the company of His one perfected Son, our elder brother, whom we must grow to be like? Then to grow up to be Christlike we must enter into the spirit of this serial order which is always tending towards completeness. To bring it home to each of our hearts, we must remember that all *our actions* are preceded by *our thought*, just as the Creator's are, therefore we must keep our minds right, we must think right. If our thought toward God and man be right, then ritual or no ritual is of little consequence unless "it causeth my brother to offend"; then it becomes an important matter of *thought or conscience*. Believe me, we are living in the century of all centuries, the century of our Redeemer's triumph. Some watchmen are crying out that the day is almost here, and alas! some who should be watching

are all too peacefully sleeping; "These are the shepherds that cannot understand, they have all turned to their own way, each one to his gain, one and all from every quarter. . . . And tomorrow shall be as to-day," say they, but the voice of all thought, who neither slumbers nor sleeps, shall soon ring out clear and loud, "I have set watchmen upon thy walls, O Jerusalem: they shall never hold their peace day nor night . . . [they shall cry] . . . take ye no rest . . . go through the gates . . . prepare the way of the people . . . cast up the highway . . . gather out the stones, lift up an ensign for the peoples, behold the Lord hath proclaimed unto the end of the earth." So we must listen to the watchmen, for they are voicing God's awakening message. These watchmen are not so much teachers as awakeners. Do awaken and then you may see the light for your own self, in your own way, *only be sure that you really are awake and not still sleeping and dreaming.*

When the ego of a man arrives at that stage of process when he becomes aware of some of his possibilities and decides to become religious, he is awakening from his useless unattached state and is deciding to place himself in harmony with the great universal order. Just as in our illustration of the electric ball, it must be attached to the live wire to be useful, to shine. When we each as a unit of a nation decide to become attached to God

through our Way, which is Christ Jesus, we shall become the light of the rest of the world, through His Light. God speed the day.

While we have breath we would gladly tell this same old story if by so doing we may awaken the joyful assurance in some hearts that it is an infinite privilege to be a real child of God, not a chimerical thing dragged out of chaos to be a puppet for a short while, only to be tossed again into chaos. Do not, I pray, be, as it were, chased through a miserable retreat by an inexorable Nemesis, but rise to your natural position, a younger brother of Jesus Christ, a unit of the racial grand man. Do not, we pray, be content to be waste, void, dark, in the eternal chaos, too indifferent, too weak, too wicked, too cowardly to live out your destiny as a Son of God, a Child of the King. "In that day ye shall know that I am in My Father, and ye in Me, and I in you. . . . If a man love Me, he will keep My word: and My Father will love him, and we will come unto him and make our abode with him."

"I've found a Friend; oh, such a Friend!
So kind and true, and tender.
So wise a Counsellor and Guide,
So mighty a Defender.

"From Him, Who loves me now so well,
What power my soul can sever?
Shall life? or death? or earth? or hell?
No! I am His for ever!"

CHAPTER IX

RIGHT-MINDEDNESS BRINGS ETERNAL LIFE REASONABLY

"When I was a child, I spake as a child, I felt as a child, I thought as a child; now that I am become a man, I have put away childish things."

I CORINTHIANS xiii. II.

"Though heralded with nought of fear,
Or outward sign, or show;
Though only to the inner ear
It whispers soft and low;
Though dropping, as the manna fell,
Unseen—yet from above—
Holy and gentle—heed it well!
The call to Truth and Love."

WHITTIER.

AS we write, the query is ever rising in our mind, Why does the quality of being, called by us Life, so utterly depend on qualities that might be presumed to be foreign to it? If there be a well understood explanation of it by one or many persons, I do not know of it, but we feel that we must, at least, satisfy our own reason, and if that explanation appeal to another, all the better. Personally, we have accepted the theory that "the soul returns to God who gave it," or, in other

phrase, we believe that we are started as an entity, as a minute atom of pure soul in the midst of chaotic surroundings, but in the evolution of, time and condition we, step by step, become less chaotic, more harmonious, to the great serial order. The soul more apparent, the chaotic body less pronounced, less dense. If a soul after development does not wilfully turn towards evil and again become chaotic, débris, extinct, ashes to ashes, soulless matter, then it will rise step by step until finally it is so entirely in harmony with the All Soul that it has not only, by the license of poetic figure, but in the most absolute actuality, *returned to God* from which as a mere atom, or ray, it at first emanated. There was much disputing at the time of the advent of Christ, concerning the future life or continuity of existence after physical death. Christ, knowing this, and doubtless having been questioned concerning it, tells them this: "In My Father's house are many mansions; if it were not so, I would have told you." That one utterance should silence these overhopeful souls who think physical death will change them instantly into perfect beings; there is no warrant for such hope. Many mansions, "I go to prepare one for you." Character will count for degree of station, as Christ recognised no degree in the Kingdom of God other than faith and character. Paul, who received most direct teachings, and had most unusual

opportunity for understanding something of the life to be, the released life, says, "For we know that if our earthly house of our bodily frame be dissolved, we have a building from God, a house not made with hands, eternal in the heavens. For verily in this we groan, longing to be clothed upon with our habitation which is from [or in] heaven." He also tells of his being caught up into the third heaven and hearing things which it was not lawful for him to repeat, doubtless because his hearers were not able to take in what he would tell them without injury, just as you may not always explain things fully to a child. Paul calls his hearers babies, that must needs have *milk*, not grown men that could eat the *meat* of the word. If we were all alike, all to be transformed in the twinkling of an eye into absolute highest attainment of perfection, what incentive would we have for striving, or how would we escape that *rigid stillness* which is death?

If I wish to find the way to obtain this continued existence, I should look into the analogous teachings of natural physical life. We have been able to discover more or less fully what assists us to live healthily, sanely, and happily in the physical life. The laws of hygiene, sanitation, and medicine are employed for the body physical. Thought, a vast amount of the most skilful thought of our race, is employed on this most laudable theme and with great success, but not with absolute cer-

tainty in any case. People still die. We may logically presume that these men who make a study of such laws know what state chemically exists when illness occurs, and just what drug, etc., will change that chemical state to former health, etc. It is the thought, or want of thought, the proper cure applied, or not applied, that restores health or sustains disease. If bad sanitation exists, that must be righted, if bad habits of hygiene are indulged in, they must cease, then (speaking of natural law alone) the patient will become well and live; if these laws are not applied, then, by natural law, he will die. Now it would seem plausible to me that the *thought* is the real reason of restored health, and we know that in many cases *thought* will restore the health without the often too plentiful drugs, etc. . . . We hope to see the day when "Our Image" will not be a walking drug shop, but that time has not yet arrived.

If God be Thought itself, then it stands to reason that *Thought* is our most enduring quality. All our minor qualities are but units of it, then all efforts should bend toward the supreme end of healthfulness of mind and soul, for these alone endure. "As a man thinks, so is he." This is an ancient proverb, but it will appeal strongly to our reason to-day, when Thought is slowly rising to the throne of man's soul. Christ said that heaven was within the heart of man.

Now if we can but pin our faith and memory to a very few vital points we shall be so busy with ourselves for a while that we shall forget to quarrel.

God our Father is in His greatest excellency, Thought, or else we shall be puppets in a tumbling chaos. Some of His excellency is in each of us; that is the quality by which we live, even physically, by our *thought*, or some one else's for us.

We each have, as we advance in intellect, some ideal, some conception of what God's qualities are. As the civilisation of the race advanced, so did its conception of God advance. The purely Jewish ideal was a vast advance in common idolatrous conceptions. The Greek philosophers also in some cases had quite admirable ideals of the chief god of their many gods. In time one came with so high a conception of God that He knew Him to be His Father, He was far in advance of His age and embodied all that is good in all cults in His teaching. He is still with us, and soon we shall see God as we saw Him. This first fruits of the race, Jesus the Anointed One, told us just how to *think and to act*. If you notice, He always wished you to *think* right. He judged the *thoughts alone*. If an action were wrong, He reproved it, but He reproved the thought if there were no action, *i.e.*, if the action were prevented only by circumstance, and not by choice of will. Therefore we should carefully study His conception of God as we can have no

higher. If we study the "Sermon on the Mount" we shall find that His ideal was too high for His time, and only in irony could we say it is suitable now. Of what use was His ideal then? Why did He not make it a workable one? We think that the Master was building the foundation for His whole scheme. He lived His own ideal and the Father acknowledged Him as His *only* Son. Let us look upon this sermon as a thesis of His doctrine, by which we may train our minds for eternity. Let us look upon His ideal until we become like it. If we cannot always follow closely, let us not blind ourselves to our failure, but be determined to come nearer to the ideal next time. Always let us remember that we have for our judge in these things one who has wrestled with them Himself. The *efforts towards* seems to be counted most; as the widow's mite, the return of the prodigal son, the censure of the man who buried his one talent.

Many scarcely understand what evangelists mean—and we sometimes doubt if they themselves know—when they call out continually and emotionally "to trust in the Lord," "Believe in Him and be saved." One sincere intelligent man told me that it was only words to him, and absolutely without meaning. This call, accompanied with a certain hypnotic power, that some make use of in all spheres of activity, brings many into the Church, and when there they are quite at a loss as to what to do with themselves; so they go into

Church routine, work, pay their taxes, and hope that they are in the right vehicle to arrive in Heaven at last. Why, my young convert, to *believe in Him* is to follow Him. Not every one that says, "Lord, Lord, but they that do the will of My Father." If we try to do the will of God, we shall know of the doctrine, our judgment and conscience will be attuned more nearly to God's perfection. *To trust in Christ, what is that?* All authority is given to the risen Christ. He said, "I will send the Comforter to you," and "Lo I am with you alway," etc. He has full authority to help us and to send help to us in our weakness. Do not think of this from a *spiritualist's standpoint*, but only from the *real Christian one*. We may receive assistance if we ask, nay, we do receive it when we are trying to do that which is lawful and right. "Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?" "See that ye despise not one of these little ones; for I say unto you that in heaven their angels do always behold the face of My Father who is in heaven." Paul, and he had seen and heard strange things, said to the early Christians, "But ye are come unto Mount Zion, and unto the city of the living God, the new Jerusalem, and to innumerable hosts of angels, to the general assembly and Church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

and to Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel. See that ye refuse not him that speaketh. . . . Wherefore receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well pleasing to God with reverence and awe. . . . So with good courage we say, 'The Lord is my helper, what shall man do unto me?' . . . We have an altar, whereof they have no right to eat that serve the tabernacle" (or ritualism *only*).

Surely these few passages will refresh our mind and belief that when a soul turns to God and tries to do that which is right he has the direct assistance of the entire hosts of Heaven by order of God the Father, of His perfected Son, Jesus Christ, and of the holy executive under the command of Christ. This body of angels, of spirits of just men made perfect, aye, and Christ and the very God Himself, all unite to help him. "And lo I am with you alway." "If a man love Me he will keep My word, and My Father will love him, and will come unto him, and we will make our abode with him. . . . But the Comforter, even the Holy Spirit, whom the Father will send in My name, he shall teach you all things and bring to remembrance all that I said unto you." So you see that we have very valid reason for *trusting* Him.

If you wish to fully realise the oneness of the

Christian with Jesus Christ and the Father, and fully realise on what this union depends, read and re-read those sweetest, most endearing words that have ever come from the hand of God or man, beginning with "Let not your heart be troubled," etc., until you come to the assuring passage, "These things have I spoken unto you that in Me ye may have peace. In the world ye have tribulation; but be of good cheer; I have overcome the world."

So we see that *unity of thought* with our elder brother who has "*overcome*" will bring us into *unity of thought* with God who is *Thought*. We may speak of time, space, power as attributes of the All God, or perhaps rather divisions of His infinity, but we shall readily see that that which we may term thought is the radex from which all qualities, quantities, or energies issue. So we say to ourselves, "Think right and live or think evil and die, because right is God, evil is death."

Some over-zealous theologian will say probably, "You place no dependence on the atonement, I see you are not orthodox in your views." I must answer this altogether likely, sincere critic, thus—"I make no war on your 'isms'; if you retain your ignorant and unsupported view, I am sorry for you. You will sometime know that the Blood of Jesus Christ *cleanses us from all sin*. You will know that in the same sense He is the Bread of

Life, the Way, the Truth, the Water of Life, and He Himself always took the position of having been sent into the world to cleanse the people from their sins, through belief in, and obedience to, His teaching, life, and *authority*. All Christians should be very careful not to *think idolatrously* of the blood and body of our blessed Lord. Certainly He died for our sakes to complete the old symbolic covenant between God and fallen man, but the saving from death of the soul is, from Scripture teaching, the cleansing of the heart of man from sin by a listening obedience to a living risen Saviour. Not saved from eternal *torment* by a crucified Jesus of Nazareth, but saved from eternal *death* by a risen Christ Jesus."

I emphasise this cleansing of the thought of our race most earnestly because I find that this was Christ's mission amongst us, that this cleansing is the Way of Life. That the lack of it is the cause of all evil and trouble on the face of our fair earth to-day, and the cause of mortality. That the lack of this cleansing is the reason that our one and only enemy whom we have before noted, viz., Selfishness, is just this filthy state of our minds. Never think of your soul as being filthy, because that alone is pure, the ray of God within us which ever points us upwards. No, it is our mind that is filthy, that must be trained to become like-minded unto Christ.

And so, with the Evangelist, we beg of the race

to "Trust in Christ Jesus," "To believe in Him and be saved." We shall be cleansed from our sinning then by His assistance, we shall in time be like Him, for we shall know Him as He really is. Let us not trouble about our odds and ends of doctrines, but just go on with the cleansing of the mind; and after we have become perfectly clean and pure we will be in better condition to "know of the doctrine," if we need such.

Again we say, with Paul, "Think right." As thought precedes action always, so it is of first importance. We cannot always do that which we think to do, because our circumstances do not permit. Thus, for illustration, I, having only a subsistence, desire to relieve all the poverty in the world, which is, of course, absurd for me to endeavour to do. I, having a moderate income and some time at my disposal, wish to help some one who is my neighbour over a difficult path. This I can do. The redemption of the world through Christ will be accomplished by "every one doing the duty that lies nearest him and doing it willingly and well." We, mostly all of us, vaguely desire to work out this redeeming formula for the world generally, and ourselves in particular. We do so desire that every one else should be good in order that we may have the aid of proper environment, that it may be more nearly possible for us to be good. This desire is one of the laws of our spiritual nature. It is difficult for a blade

of corn to grow and mature to seed where no other is able to germinate. The ground must be prepared, then all seeds will grow, and there will be a rich harvest. We rejoice to realise that there is much uprooting and ploughing of the spiritual earth to-day. The Thought-Man of our race is very busy trying to bring the soil into proper condition for the good seed to grow and the harvest to mature.

We find that even in our legislative bodies strenuous efforts are being made to set things on a little better basis. The *modern* spirit of the entire Church Catholic is earnestly working in endeavour after true Christianity, to the evident alarm of the mere formalist. What is termed the "working class" is with great zeal endeavouring to build walls of protection around—*itself*. There are two classes which in themselves seem to lie inert, the one hopeless, the other thoughtless: the very poor and the very rich. What can the very poor man do, but remain poor and fill his heart with bitterness unless he be most Christ-like. The very rich man, how can he be different to what he is when he has been cradled in luxury and ease? He too must remain as he is, be utterly oblivious to all woe, and have none of the spirit of Christ within him, or he will be uneasily searching for the wisest way to serve the race. This many of them are now doing. I, personally, have the greatest sympathy with the

poor and rich; the "middle class" have not the temptations of either of these much tempted so-called "upper" and "lower" classes of humanity. The poor are helpless except to become earnest Christians, in that they will, at least, find peace and content of soul, though the body be starving. They may pity and pray for the rich, knowing that a man who remains rich when he should be relieving distress can never enter the kingdom of God. It was this most lovable class, the rich, that was represented by the young ruler whom our Saviour instructed in so poignant a manner. Though our Lord saw so much that was good and lovable, even for His perfect mind, still He sent the young man away very sorrowful—for he was rich—and the Lord had said he was to give it to those who needed it. Also the Master, in parable, taught that awful truth that in the Kingdom of Heaven He would not recognise the rich man as a citizen who had not ministered to the wants of His little ones.¹ It is easy for me, and others, who are neither rich nor poor, to call loudly on the rich to give up their possessions to the poor, but were I or my class so rich, could we give up gracefully? I doubt it. I would suggest, if I may be permitted, that all rich persons in our kingdom or empire should meet and unite to form a "trust," and with heads bowed before God,

¹ For Economics of Primitive Christianity see Acts iv. 31-35 inclusive.

Christ, and the Holy Spirit, discuss privately, amongst themselves, this matter. Theirs is a unique position to-day. They have a most gigantic power in their hands for the redemption of the earth physical. Now it is a cruel tyrannical octopus: they may in a moment of decision change it into a loving mother's arms. Will they do it? We love to know that many of the individual rich are earnestly trying to help the poor in a small way. Others dole out a few pitiful pence from their overloaded purses, but who treats the matter from the higher law? Again I say, I do most of all pity the rich that they are losing an opportunity that would bring comfort to the poor of the race, and content to their own souls throughout eternity. May God in His mercy pity the blinded rich!

If it be so difficult for the rich to be just, those of the merely "comfortably provided for" should do all they possibly can to alleviate this appalling state of this under class, this driftwood of our nation. Many gems are hidden in the grime of poverty. Given equal conditions all men are equal: not alike, but equal. The poor man is not always a fool, nor the rich man a philosopher. The range of talent does not vary much, given equal conditions. Our one business in life is to study the means by which we, as a race, may return to our primitive nature when God had found and called us good, when all had equal chance to develop.

There is an unwritten doctrine that most influentially controls all lesser ones. It would seem to be a step between Jewish religion and Christ's ideal. I say *unwritten* because I think it has never been discussed or doubted. It is certainly maintained as a *position* in all our Church doctrine, and has served to hold the Church together by the ties of *selfishness*, rather than love. It is this: that all doctrines are formulated from the standpoint of do this, or, do that, *and you will save your own soul*. It will do for dark age religion, but not for the daylight of God's Holy City. *It was not Christ's ideal at all*. Mediæval doctrine says do this, or do that, and save yourself. Christ says, "Bear ye one another's burdens, and *so fulfil the Law*." We see no intimation that Christ did as we know of Him doing for the reason of saving Himself, but only that the race might live. We personally see it that He gave up His own personality to be the Logos of God. Paul so understood it, or thus it presents itself to us. He says, "And when all things have been subjected unto Him, then shall the Son also Himself be subjected to Him that did subject all things unto Him, that God may be all in all." This was to be after Christ had laid down all rule. Then must we not certainly conclude that Jesus the Messiah gave up His long experience which other human beings have, in order to be the Voice of God to the race, in order to save

the race from their sins? We must then conclude also from the reading that after we have all become sons of God then Jesus our Messiah will lay down all rule and go through experiences Himself. This was His great sacrifice, this was the travail of His soul that the prophet speaks of. I speak of this at the present point because I wish to show that real Christianity does not consist in believing in a formula that will save one's self from eternal torture, nor is it a clean, just life attached to such formula, but it is the spirit of Christ who thought not His own life dear that He might save others. What we do, we must do for all. Selfish religion says, "This will save me pain." Christlikeness says, "This will tend to saving the people from their sins." Christ never once taught formula, He only taught purity of life, and a spirit of offering one's self for the general good. And He knew He was right, that the words were His Father's. Therefore He pleaded with the people to believe in Him, for the very works' sake, He said. The work, that was always His cry. Do. "Not every one that saith Lord, Lord, but he that *doeth* the will of My Father."

Should we then not wish to live ourselves, but only wish that others should live in happiness? This would be to argue against all nature. To desire to live is so inherent in every fibre of our being that we could not resist it if we would, unless we became insane. Knowing and granting that

it is good to live, let us put the selfish idea away, remembering the fact that others also wish to live. Our first step in the Christlife would bring us to see our race as one man in whom all units are equal, given equal condition. We should work first in our country to bring about the condition in which all men may have a chance to be real men and women, neither slaves nor soulless animals. Will Socialism bring about this issue? I would judge that the answer would depend on what your particular definition of Socialism is. If it be merely a screeching of "Down with the rich and great," we would answer, "No, a thousand times, no." If by Socialism you mean Christ's ideal, "That ye bear one another's burdens," and "That ye love one another," I answer, "Yes, certainly yes." But why steal from Christianity her own honourable name? Why not still call it Christianity? I have never been able to see the need of Socialism purely as Socialism. It is at its best Christianity, at its worst it is merely a class agitation of a selfish type. Much that it demands is, of course, good for the race, but why call it any name? It is the teaching of the Master if it is good. No Socialist can formulate a better or more far-reaching creed than, "Bear ye one another's burdens and so fulfil the Law." Some one may accuse the writer as being opposed to the movement, but not so. Although it be full of selfishness, overbearance, and in most cases irreligion,

it would seem, if one searches widely, to be a movement toward the redemption of the earth, not in itself so right, but as tending to awaken the selfish, sleepy Church to *her duty*. When real Christianity obtains, Socialism will cease. I think all sincere agitators will agree with me in this. I would just at this point appeal to this vast body to recognise Christ as your head; follow your agitations wholly on His lines, and you will be a tremendous power for the redemption which you all so much desire. Your class of thought is essential to the better working out of the social condition of the great "middle class" of our nation. Already we see governmental recognition of the voice of this adjusting effort. It is the little cloud that portends the rain of a little later date. Your success wholly depends on whether you have, as an incentive, love of all humanity, or love of one class only, and hate of the balance, for Christ will not assist the hater of men. Be sympathetic with the rich and powerful, they have so much to give up. Would you give up great wealth to appease the wrath of agitators? I doubt it. Would you give up great wealth for the sake of the general brotherhood? The best of you might, but I doubt it. Until you have a Christlike mind within yourselves, and your corporation, how can you exact it from those whose business, whose one aim in life has been to amass wealth, or hold on to that which they have?

I would suggest that every company of men who unite in mind to demand better remuneration or conditions from their employer, or who conclude to "strike," if they are refused such demands, become real, sincere, wise Christians, and first meet together in earnest prayer to God to assist them in this just demand. Ask God to soften the heart of this employer and give him a better sense of justice, and pray that you and he may have *only the common good at heart*, and patience to endure where things cannot be immediately righted. Then go to him in sincerity and kindness and only from a truly Christian standpoint, and tell him what you want. Employers have feelings and consciences, even if they sometimes do seem cold as stone to your demand. Get yourself in harmony with the All-Thought and you can demand what is right for you. You should not desire more. You must remember that God will not fail until He have set justice in the earth. We must take the stand in writing this that there would be no cause for the Socialist if Christianity in its purity obtained, but since the adulterous phase of the Church is so prevalent, the Socialist is useful as bringing the rights of the mass into prominence. But a Socialist had better not be a fanatic, he loses his great influence when he uses fanatical measures. Calm reasoning in a wholly Christian spirit is outside of prayer his most influential weapon.

And Christian Science—so-called—if we had those powers which Christ promised to His believers, and which should distinguish the Christian from the world, would she have such a wonderful victory over the Christian Churches as she has had? She is only a voice of reproof to the followers of Christ, and will disappear before the Light of the Holy City, as does a flickering torch before the Sun.

And weird spectral Spiritism, what of her? Is she not a far-reaching voice recalling to our minds that there is a real living future existence for us? That spiritual life is real? That our so-called dead are very much alive? That angels exist in reality? That we are ignoring the power of the executive of God, of the living Jesus Christ and His very active government? That we are ignoring the presence and ministry of this assembly? And we, in our insane bigotry, allow this phantom from Hades to dance around before our eyes, and we try to catch and destroy it in our blindness, refusing to see any lesson in it, because it is so unclean. Phantom demons bother and tempt us freely. The ministering angels come only by command of God through Christ, and *specially* through our prayer to God and our sincere acceptance. There is still the school of the prophets. God is not dead. High Heaven is no visionary phantasm. A Spiritist had better become a true believer in Christ, and perhaps he may find out

a few things about his cult as did Paul and John.

All these false voices should be given very sane treatment. It will invariably be found that *real* Christianity embraces all that is good in any school or "ism." The balance had better be cast back to the place from which the evil part of it emanated. Reasonable analysis is best in all sensational movements, no matter what form they may take.

This must be the case with all reformers, no matter by what name they may be known. After all, is it not the *citizen* who really rules the *Zeitgeist* of a nation?—or rather, we might say he is the *Zeitgeist*. Then we may, with greater accuracy, place the responsibility of Christ's redemptive work (outside of Himself) on the race, or nation, or man, *as a citizen* rather than a statesman, priest, reformer, socialist, or any class-man. Every man, woman, and child is a full citizen, each in his own way. God says, "I will put My law in their inward parts, and in their heart will I write it," "And they shall teach no more every man his neighbour, and every man his brother, saying, Know Jehovah, for they shall *all* know Me, from the least of them unto the greatest of them." Again, "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" That is true citizenship,

and is the forerunner of the New Commandment that our Redeemer gave to his *real* Church, "That ye love one another, even as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another." The Holy City is approaching, is very near. This is the test of citizenship, "If ye love one another." Paul knew this full well when he wrote his beautiful lines regarding love. "If I speak with the tongues of men and of angels, but have not love, I am become a sounding brass or a clanging cymbal. And if I have the gift of prophecy and know all mysteries and all knowledge; and if I have all faith so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing." Then we may ask in dismay, *what is this love* that is so far above our highest *efforts*? Paul continues, "Love suffereth long and is kind: love envieth not: love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil: rejoiceth not in unrighteousness, but rejoiceth with the truth, beareth all things, believeth all things, hopeth all things, endureth all things." So we see to be citizens of the Holy City we have to be certainly very clean-minded persons. To love our fellow-citizens is not to smile kindly on them, nor does it in the slightest

savour of sexual love, nor is it fanatical agitation, but only purity of mind, one toward another. This is true of man, woman, and child.

Our first office as the individual is to live each one himself. Our second office is to seek to make conditions so that our fellow-citizens may live also. Our third office is that which induces us to seek assistance in our impotent efforts from the "Eternal outside of ourselves that makes for Righteousness." Thus we fulfil our destiny. Our greatest office is to bring ourselves in close relation to the Father. We can do this only by living in close relation to His Son, and those who go to make up His sweet Bride. We cannot come into close relation with the Saviour of men, unless we, like Him, are willing to lay aside all selfishness, and give our lives as a glad offering for our fellow-citizens. So shall we live. While we *unconsciously desire life*, we should only *think* of the lives of others. This is Christ's Christianity. No prayer wheel can accomplish this divine Sonship. No formula can save our lives from one moment to the next. With this love of God and Man in our hearts, this peace of God that passeth all understanding, we may smile at the drawn dagger, or a callous world's derision.

"Thus am I doubly armed—my death and life,
My bane and antidote are both before me,
This in a moment brings me to an end,
But this informs me I shall never die.

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The soul secured in her existence, smiles
At the drawn dagger, and defies its point.
The stars shall fade away, the sun himself
Grow dim with age, and nature sink in years;
But Thou shalt flourish in immortal youth
Unhurt among the war of elements,
The wreck of matter, and the crash of worlds."

CHAPTER X

A GOOD CITIZEN—A REDEEMED PEOPLE

"By their fruits ye shall know them."

MATTHEW vii. 20.

JESUS, in His memorable prayer to the Father before His crucifixion prayed thus, "I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil one" (or out of evil). The Lord Jesus Christ did not institute convents or monasteries, but taught His disciples to live in the world amongst men, but not to be worldly minded. Christ says, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father who is in heaven. For where two or three are gathered together in My name, there am I in the midst of them." Therefore for obvious reasons of even so selfish or self-protecting a nature, it were wise to seek to inspire the desire for life of the soul in those with whom we come in contact in our every-day relations. Thus may we, united in spirit, both or all, stand and endure, when we should each, alone, grow faint and fail. But for higher reason we should seek to im-

part this holy influence to others, viz., for their own sakes, counting not our own selves. For still higher reasons, viz., our relations to the Father, demand that we help in this regenerating work. And so our religion must simplify itself into a very small creed. Each soul stands bare as the new-born child before the Judge, free of all environments of social, intellectual, or clerical clap-trap. Just myself and my Judge alone. Church, State, Commerce, Society, Education or any phase of society is not in itself responsible for the appalling conditions that exist to-day, even in our own empire. It is the individual man and woman wholly who is responsible for the deadly crimes that are committed in our midst. I do not so much mean the common murder or burglary, as those satanic crimes which are instigated behind respectable appearances; those crimes against the body, mind, aye, and soul of our empire. The deadly apathy of the favoured few, the hate and curses of the unfortunate many, when one thinks on these things, the hopelessness of individual effort is enough to drive one to despair. But when we know what unity of purpose can accomplish, we glow with enthusiastic hope and courage. So we feel we cannot cry too loudly or too often to the sleeping citizens of our nation to awaken and unite to destroy all things that tend to the destruction of God's Image. Remember that "given equal conditions all men are equal"; also remember

that the possession of fortunate conditions *now* will tend against us in the present testing judgment which is taking place. It will, we think, be easier for the unfortunate to enter the Holy City than the wealthy and powerful, not that the poor are holier, but that they are less tempted to thoughtless selfishness. The crimes of the poor are those which are more amenable to law, such as brawling, petty theft, etc. It is not wise for one to make unqualified assertions, or to make rigid class distinctions, but in such a class-ridden country as Great Britain, class distinction must be recognised. But we would beg of the wealthy man to remember that there are only three offices in life for him to fill in order to work out his destiny as a unit of God, rather than a unit of a parasitical class. First, he must have the sane desire to live righteously and be inspired by the desire and hope to live continuously. Second, in examining his conscience as regards his daily walk, he will find that he is co-traveller with a vast number of other souls. He will find that the touch point of his conscience is how he treats his fellow-men, and in what spirit he receives their treatment of him. Then will logically follow his third office, viz., his recognition of the Great Over-Soul as his sustainer and helper in his worthy efforts. His conscience will be sharpened, if he be honest, by observing how other souls treat each other, when it has no immediate bearing on his own well-being.

This we may term criticism. "Judge not that ye be not judged." We should not *criticise* in some other person that which we *excuse* in ourselves. Our only sane and honest criticism must arise from a wholesome desire to learn to be wise, by profiting by the observing of other people's experiences. Also we may help each other by the *very kindly* spoken word of admonition. We can logically have no right to correct another's fault if we practise the same. Even if we have not his particular fault, we surely have some other one equally offensive to God and man. The same God-Man who warned, "Judge not that ye be not judged," also commanded, "Bear ye one another's burdens and so fulfil the Law." When Cain had slain his brother, God called to him, "Where is Abel thy brother?" and he said, "I know not, am I my brother's keeper?" Poor Cain was driven out into the wilds a fugitive. He was in deadly fear that some one would find him and kill him. But unfortunately for our race no one did kill him, but he married and begat children. *The crime of Cain is a taint in our blood.* Perhaps we are not abusive when we claim that the "bluest" blood is often the most badly tainted with it. We may be proud of our lineage but if we look into the historic circumstances which led to our great landed titles we shall find much of this taint of Cain accruing to it.

Can any one tell me why one man should

withhold that which would feed hundreds of the hungry ones, merely that he may go out for a day or two's so-called pleasure, shooting a few little rabbits, pheasants, or grouse, or the gentle-eyed tame deer? "Am I my brother's keeper?" Can you tell me why a sweet, gentle-voiced, cultured woman should attend almost daily amusements and so-called hospitable entertainments which incur as much personal expense in one day as would keep in health a starving family for a year? Some one may fanatically cry out, "She is a monster!" No! she is not a monster, but often in very truth is one of the sweetest of gentlewomen. But—she is the victim of a deadly thoughtlessness which brings in its trail all manner of phases of selfishness. "Am I my brother's keeper?" My dear lady, your jewels will be few when you are judged at the testing time. The testing time is now. Already the sane few think you unprincipled and short-sighted. In the after years, it will bring the honest blush to your cheek to think of how you have decked yourself out. The little babes of the slums are crying day and night for your pretty deckings. They will never cease until your gentle, thoughtless ears turn to hear their cry. Many are starving, they will never cease calling to you.

The moral law demands more equality of condition than now obtains. *Expediency* demands that our race be bettered in the individual. Too

much luxury and indolence begets an inferior race of men and women. Too much starvation and squalor begets an inferior race of men and women. Are there no patriots to-day? When the individual has changed from a lover of self to a lover of the whole, we shall all be patriots. When we, as individuals, are truly regenerated, we shall, like Abel, make offerings acceptable to our Father instead of as now impudently cry back to Him, "Am I my brother's keeper?"

As it is hard for a rich man to enter the kingdom, it should be much easier for those who have less to tempt them. The great mass of representative citizens are those to whom we turn our immediate hopes. It is too much to ask an unregenerated man to feed all of God's children that he has means for so doing. It is not fair. We find the poor are helpless and hopeless, so the *between class* must do it.

Of this class came our Redeemer. To this class we turn our hopes. I must beg and pray of these to make Christ's religion their very own. I beg of all individual persons, of all executives, to spend more of their time reading the Sermon on the Mount and praying for light and wisdom to help bring about realisation of this ideal. How paltry will the present methods of men look in the after light of the near approaching dawn. Give up your toys and be men. Hunt for souls of men instead of helpless bird and beast. This large

influential electoral class might reform all things in a few sessions of Parliament. City councils are at the mercy of the electorate. All commercial enterprises are in the hands of this class. If any persons need to be strong, brave, honest, determined, it is this huge body that includes perhaps the very best and very worst of our people. The competitive system has well-nigh taken all of the absolute honesty out of this commercial body. And yet this is where our hopes must lie.

I offer no apology for constantly urging and begging every individual, also executives, committees, and councils to study carefully, earnestly, prayerfully, to know right from wrong and serve only that cause which according to his light he deems to be right. I rejoice to see so much evidence of this being done now. Study, pray, obey. This plan will bring us out into a strait place. We have begged each individual to know that, when he attempts a righteous action and is earnestly desirous of having more light to know, and more strength and courage to obey that light, he is assured that God the Father, Jesus Christ His One Perfected Son, and the Holy Spirit, the executive, is at his side to help him. All the company of angels and just men made perfect are witnesses of his efforts and will assist and support just as is needed, and as we are sincere in our endeavour.¹

¹ Heb. i. 14; xii. 22, 23.

After all, are we a Christian nation? Do we believe in the Book we so piously term The Bible? Is the Faith on the earth? Is it in our nation? Is it in my heart? I think that I believe, but do I? Have I the courage of true belief? If I could see the angels watching at my side I might be braver.¹ Are my eyes of faith open, or am I still sleeping? There is no Holy City, no heaven, for me, when I fear, for to fear is to think that no one guards me. Sometimes I feel strong as inexorable destiny. By faith I know the Eternal Father has His arms about me. Sometimes I feel like a puppet, with desires that only mock at me, that is tossed about by a mocking relentless irony of fate: a feather floating in space, to be at some time lodged by the damps of the heavens to chaotic débris. Then my soul is dark, my love to man is void. There is no God, only an inexorable grinding of a series of disastrous phenomena. My curiosity only compels me to endeavour to live it out. Who am I? What am I? Whither am I bound?

This is the Gethsemane of the soul when it is "exceeding sorrowful, even unto death," when darkness, black and dense, enshrouds the spirit like a pall. After Gethsemane came the victory of the Light of Heaven to our Lord. After the darkness will come the Light of Heaven to our souls. We shall rise to our feet, and with a

¹ 2 Kings vi. 16, 17.

calm assurance born of inward light, we shall walk up to our cross—whatever it be—with dignity and courage, which is only born of the true faith. “I know that my Redeemer liveth, and at last He will stand up upon the earth: and after my skin, even this body, be destroyed, then without my flesh shall I see God; whom I, even I, shall see *on my side*, and mine eyes shall behold and not a stranger.”

The sleeping soul has no Gethsemane. The sleeping soul never rejoices in the Light of God. I doubt if a soul were ever re-born without some share of the Master's sorrow. Never be discouraged because you doubt, and know yourself to be in the darkness, it is but the awakening of the soul, the throes of the new birth. Do not stifle the young life, I pray of you.

Our nation is in an agony of unrest to-day. God grant that she may fulfil her destiny by timely regeneration. A nation's soul is, of course, the whole of a great number of units. Every unit is a citizen, either man, woman, or child. Any one of these stands a chance of being equal to any other of the whole. The whole cannot be greater than the unit. The *man* of the nation, if he be honest-minded, will not hide from himself, or deny to others, that it is his chief duty not to aggrandise himself or his family escutcheon, but to help every unit of the whole to live the life that a man born in freedom and made in God's image should live

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Is it necessary to remind the men of the nation, each in his own walk of life, of his responsibilities? We think not. We leave that to professional economists. Neither are we image breaking.

Do we wish war to cease? I think so. Should we disarm? Much wiser were it to build warships enough to encircle the "isles" and arm every physically sound full-grown man. If he be a true patriot, he will willingly bear arms for the peace and security of his nation. He may not be allowed to own one foot of land, still by the larger law it is his country and he is a citizen who should be willing to defend the helpless babies without being forced to do so by conscription. You ask "Is that Christian teaching?" We answer, "Yes," for so shall we have peace, for so, until Christ be formed within us as a nation, shall we cease to kill our fellows.

Perhaps the greatest crying crime in our nation is her drunkenness. Teach your child that it is the curse of our nation, that to drink intoxicants is suicidal folly. Show him that he needs all his brain power for the general life that lies before him. Show him the idiocy, vacancy, imbecility of the drunken man's face, tell him of how much good food can be obtained by the price of drink among the poor. Show him all the different avenues in which the accursed poison runs on its suicidal mission.

With pride and content I find myself a citizen

of the greatest and perhaps one of the very best states on earth. With pride and content I see our cleverest statesmen, maybe faultily, but none the less earnestly and patiently, purifying and bettering the laws of my beloved country. Where shall you find so much freedom for endeavour, so much that is just and wise as in our own beloved country? Are the traditions true that she shall be the first to enter the Holy City? That she is to be the first to entertain the King of kings? Shall she bring honour and glory of her nation into the City of God? Oh, we pray so. Each one a unit, good. The whole good. God's country.

"The woman tempted me and I did eat." This was Adam's excuse for his folly. This vulnerable heel of our common father has been transmitted to his posterity, the men of our race. This alluring influence of Eve over the man has been transmitted to her posterity, the women of our race. History substantiates this theory. All women are not Cleopatras, nor are they, alas, St. Monicas, but all women are given by our Creator a great influence over men, either for good or ill. May we not trace this power to her God-given functions of wifehood and motherhood? Instinctively a normal woman seeks the good of her children, born or unborn. This instinct leads to a twofold care in the mother. Unconsciously a maiden seeks a man who shall be a suitable husband for herself as a wife and mother.

This means, in reality, that she seeks a suitable father for her children whom she has a restless desire to bring into the world of life. Her function of motherhood brings with it the care of the lives of her offspring. This being so, she naturally is a teacher by heritage. She teaches her children and is constantly on the lookout for the safety of her charge. A woman, being a woman, has the instincts, even though she be not a wife or mother. Satan was clever when he taught our common mother, Eve, to love Adam—and lead him. May we not learn this lesson and, as women, love and lead all men back into this primitive purity? If the responsibility of our nation rests on the great mass of the electorate that lies between rich and poor, we must find that the conscience of that vast mass is wise and righteous, just as its women are wise and righteous. It is selfish and unreasonable, just in proportion as its women are vain and silly. A silly, vain, pleasure-chasing young woman we are apt to excuse on the grounds of her youth and inexperience, but if she so lives until she bear sons and daughters like herself and drifts into a purposeless old age, how our whole being shrinks from her as though she were a travesty of God's good woman. Is she such? We rejoice to notice a growing tendency to holy motherliness in the *highest* women of our land. To love and be loved by a good man, and bring sons and daughters into the world as God in His

providence sees fit, many, few, or none, just as His (not your) righteous will sees fit, to rear such children in the fear of God and the respect of man, that is the true function of God's good woman. If a woman neither loves nor is loved by a man, or is never married, and such must frequently be the case, still her instincts will lead her to do precisely the same class of work, only her field will be wider, more impersonal. She will find all children to be her sons and daughters. Many such have been great blessings to humanity. The responsibility of wifehood and motherhood is so heavy that we think many would shrink from it in fear did they realise these duties and the stern laws that demand so great sacrifice if the result of the union be good. So it becomes the most real thing in all our social, economic, and political life, that our women be wise and good. All we ask of any woman is to be sincere, and as sane as nature has endowed her to be, not fanatics, but holy, cheerful, mothers.

The home is either the hotbed of iniquity or the purifying furnace of our nation. The hotbed where poisonous fungi are grown and fed to the race, or it is the place where the purifying fires destroy all selfish and murderous tendency from out the minds of the children now born, and yet to come, making them citizens fit to live in a country that is seeking to do the will of God. If a child be nursed and reared in a home where

he is deceived and lied to at every turn, can you look for him to grow up into an honest man? As he grows into youth and with the critical eyes and the untrammelled judgment of a child, he sees that the whole trend of his parents' life energy is self, and never mind the other; will this youth naturally seek to bear his fellow's burden instead of competing and trying to outdo him in the commercial, social, or political race that lies before him in his maturity? If a mother trains her daughter to be vain and trifling, how shall we expect to find wise women in the future? If a daughter be trained not to seek for and value the true love of one good man, but to trade in her charms to make a good financially or socially high marriage, how shall we hope for faithful wives, or holy, patient, self-sacrificing mothers? Simplicity of life in the home is the keynote of happiness. It brings health, wealth, pleasure, and leisure in its train. It brings misery, ill-health, worry, work, and no peace to live in a complicated social life. Only the idle rich can do it. That is their mission, to endeavour pleasantly to pass away their time. But the woman of the masses, the mother of the electorate, is another class of being. With her depends the prosperity of the nation, not by suffrage but by her splendid powers of influence. Already she is in a majority, standing strongly for the right, or what she deems to be the right.

It is the simplicity of the plan of redemption (outside of Christ) that is the reason of its present partial failure. We are apt to think, like the leper of old, that the Lord should bid us do some great thing, but when He tells us to wash seven times in Jordan and be clean, we are in a rage. Nothing to do but be clean! How simple it sounds. If we were all washed and were clean it would just mean this, would it not? A man whose whole life from boyhood had been clean, honest, unselfish, would for the honourable reason of love and respect marry a woman whose whole life from babyhood had been clean, honest, unselfish. They would naturally be parents of clean, honest, unselfish children. This would bring a fine nation. Plato's republic would be more than realised.

John the Baptist cried, "Repent, for the Kingdom of God is at hand." He was the forerunner of the Redeemer of the World. *So then, to repent is our first duty. To decide to turn is our second. To obey the Redeemer is our final and entire duty.* How shall we bring ourselves to a state of really sincere repentance? If we consider how far we now live from the ideal that He gave us, it should not be too difficult a thing to repent. We often spend much quiet thought on the shortcomings of our neighbours, suppose we turn the searchlight inward for a change. Am I doing that which is just and right? Is my home a puri-

fying fire of good influence or may many iniquitous actions and transactions be traced to the evil, selfish influence of my home and myself as a woman. If one be at all sincere, this should bring repentance, even to those whose lives appear blameless. Granted that repentance comes, can we have strength to turn from that which is evil, and do only that which is just and right? When we as intelligent beings look about us, we desire to help all our neighbours to be better in order that it may be the more nearly possible for ourselves to be better. If my neighbour's children are good, mine have better opportunity for being good. If the women with whom I come in contact are trying to be good and wise mothers, our aims being the same, our methods will be, at least, in accord with one another. Just the same, if I, a business man, wish to be just in my transactions, I desire others to be the same, so that it may be possible for me. Not that I, as a man or woman, am of first importance as a self, but only as *a unit of the whole*. The whole is not better than the unit. In unity is strength. Then we may suppose the case that we, as separate persons, and as a collected whole, repent of our follies and unrighteousnesses. We turn in disgust from crime and evil in our desires, but can we obey this call to repentance and turning from? The sorrow for, and the desire to turn from, appears to be already in our hearts and minds, but to

obey the real teaching of the Logos of God, that were a different thing.

Our volition is at once our strength and our weakness, our success and failure. But fortunately we are not helpless even in our most pitiful weakness. We have a helper, *if we desire Him*. The Holy Spirit of God is our immediate and ever present assistance. We repent. We turn. Alas, we do not obey, only in small part. But we know the secret of success. We know that in every weakness if we do but ask the Father in the name of the Son, *who was perfected*, to send us the Helper, the Holy Spirit, He will do so. If we, in the innermost of the innermost, find that we lack desire, we must ask for more desire; if we lack in repentance, we must ask for clearer vision of our sins and the sins of our nation. Ask. Ask and it shall be given. Work. We must work and strive for this purity of purpose and live with the same zeal that we give to business and social life. That even is not ardent enough endeavour to accomplish highest results. Prayer, constant, earnest, is the means by which we succeed. Faith in the efficiency of prayer is the limitation to its efficacy. "If ye believe," etc. It is of little use to endeavour to *modify* our lives. It is the radical change of our standpoint that is wanted. If my life be carefully bounded by the decalogue, as was the rich young man's, and if I am as lovable a person as he, yet if my standpoint is of this

world only, it does not place me in the position of mind and soul where I shall be sure to have answer to my prayer. The man and woman of our nation must pray *effectually*, or they will not prevail. The prayer of the righteous is heard, also the prayer of the repentant sinner. We are all sinners, therefore we should first offer the prayer of repentance, then the prayer for strength to turn in disgust from our old habits of either body, or mind, or both. Then we should pray for strength to obey the higher laws, those whose aims are for good of the whole, *forgetting self*; then when we have conquered this self tendency enough to sincerely desire, not our pleasure, but the redemption of the whole, we shall begin to be in a fit state to ask God for specific things, but never till then. Why? Because until our mind is more nearly in tune with the Infinite, we shall, more than likely, ask for things that are selfish in their bearings, whereas if we are *born anew*, we shall see things a little more nearly like the Infinite Mind. If the prayer other than of repentance, of an unregenerated one, be answered, we may suppose it to be done by our pitiful Father for some other reason, some side issue, or some lesson to be taught the unregenerated one. So if our prayers are to be answered effectually, we must be attuned to the Universal Harmony. Since there are none really good, and our Teacher knew it, He instructed us, fearing that we might ask amiss, to always include

in our prayers, "Thy will be done." This simplicity of the working of the unity of the human soul with Christ and the Father is its difficulty. Our minds should be so attuned to the will of God that in the smallest detail as well as the most crucial moments of our lives, we would turn instinctively inward, as it were, to listen for the advice or, more rarely, command of the Just One. Therefore as we think of the simple working of this unity with Christ and the Father, we find its difficulty is in its simplicity. We, loving the spectacular, desire that He bid us to do some great thing, that we may live and be eminent persons throughout eternity. Even His disciples quarrelled over position in Heaven. He told them if they did not repent, turn, and obey His new law, they would not be fit to enter Heaven. Better be sure to enter than crave for high position. He taught them that *service* for, not command over, humanity was the only test of position in the kingdom of God. The poor hard-worked priest or minister who serves the people of some remote or down-trodden parish of poverty-stricken men and women is more often doing so in the spirit of the Redeemer than the haughtiest bishops or prelates, cardinals, or any such office-seeking persons. Just to be clean-minded and holy and in obedient unity to our Great Head and in the strength that we derive from the executive of Christ, the Holy Spirit, we may rest in the great heart of the Father. This

and this only will give us that peace which passeth all understanding, this is that which gives us rest to our souls, strength for our weakness, wisdom for our foolishness.

If we are truly born anew from above, we shall be a changed people. Our spirits shall have put on immortality, from death unto life. We shall see this earthly existence as embryo of a wonderful future. We shall strive to keep this temple, our body, as though it were indeed the temple of the Holy Spirit—which indeed it must be. We shall never defile it in any way. We shall know our fellow travellers also as temples of the Holy Spirit. We shall never in any, ever so remote, way, contribute to the defilement and shame of a fellow traveller. We shall unite to cry to the Most High for strength in our weakness. We shall exercise our faith until it develop into invincible proportions. We shall expect God to fulfil His promises. We shall offer no excuses for evil conduct or evil condition, individually we shall do that which is just and right, until the condition so much disapproved of ceases to exist. We shall ask and receive the particular aid of the Spirit, each person to his special need. We shall shrink from the hollow cry of "Lord, Lord," but we shall do every act of every movement, be it ever so small, as though it were an important item in the long continued verity of God's workings, bringing matters out of chaos into cosmos, out of darkness

into light. We shall realise that we are passing out of the night into the glorious morning of the seventh (complete) day.

The season of refining is now in progress. Who can deny it? Wickedness is doomed to pass away, righteousness shall come—is coming—is hurrying along on swift feet. The hearts of the fathers *are* turning toward the children, in that there is strong tendency to care for our children, born and unborn. We are seeking to turn from the error of our ways: we, as individuals and as a nation, are seeking to have our minds and lives cleansed from all the evils that have prevailed while the world has been under the rule of Satan. But now is come the time when Christ rules. He is cleansing His people. The Holy City is now lowering to the earth. Christ is the King of it. The Holy Spirit, the Angels of God, the souls of just men made perfect in His executive. It is written, "Quench not the Spirit." We may not deny the assistance of this noble army of helpers with impunity, as the price of this folly is death to the soul. Why? Because they are God's messengers under Christ's (the Logos of God) command; if we blaspheme or deny their power of assistance, we die for want of it, just as we should die if we refused food and drink for our bodies.

It is for us to say as individual and nation whether we enter this heaven-ruled city with honour and glory or retreat ignominiously in the

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company of that unhappy class who choose to remain outside the *open* gate. Shall we unite in our determination to save our national soul from death, joining hands in this holy, sane, onward, upward march of the future life, being co-workers with Jesus Christ our Elder Brother, joint heirs with Him in His Kingdom? Shall we?

This law of self-preservation is inherent in all nature, it is certainly inherent in us. Shall we, subverting this divine instinct, changing it into selfishness or self-love, refuse the assistance of our helper, quenching the Spirit's striving in us and so die, or shall we by this rightly directed law save our souls by giving ourselves into the hands of Him who gave His soul an offering for us, living in calm security and loving communion with the Comforter, the Spirit of God, in whatsoever manner He may choose to commune with us, knowing that God, our Father, Christ, His Son, the Holy Spirit, the Executive or Comforter, are in union of mind and purpose, aye, are one in deed and truth? Then we may with security and sane reason trust most implicitly in Him who gave His *soul* an offering for our souls, this historic Jesus of Nazareth, this Logos of God, this one perfected Son of our common Father, this High Priest who knows our every weakness and so intercedes ever between us and the Eternal Perfection, a Priest for the Ages of Ages, of the order, not of

ritualistic law, but of the spiritual order of the Kingdom of God.

“Come unto Me all ye that labour and are heavy laden and I will give you rest to your souls.”

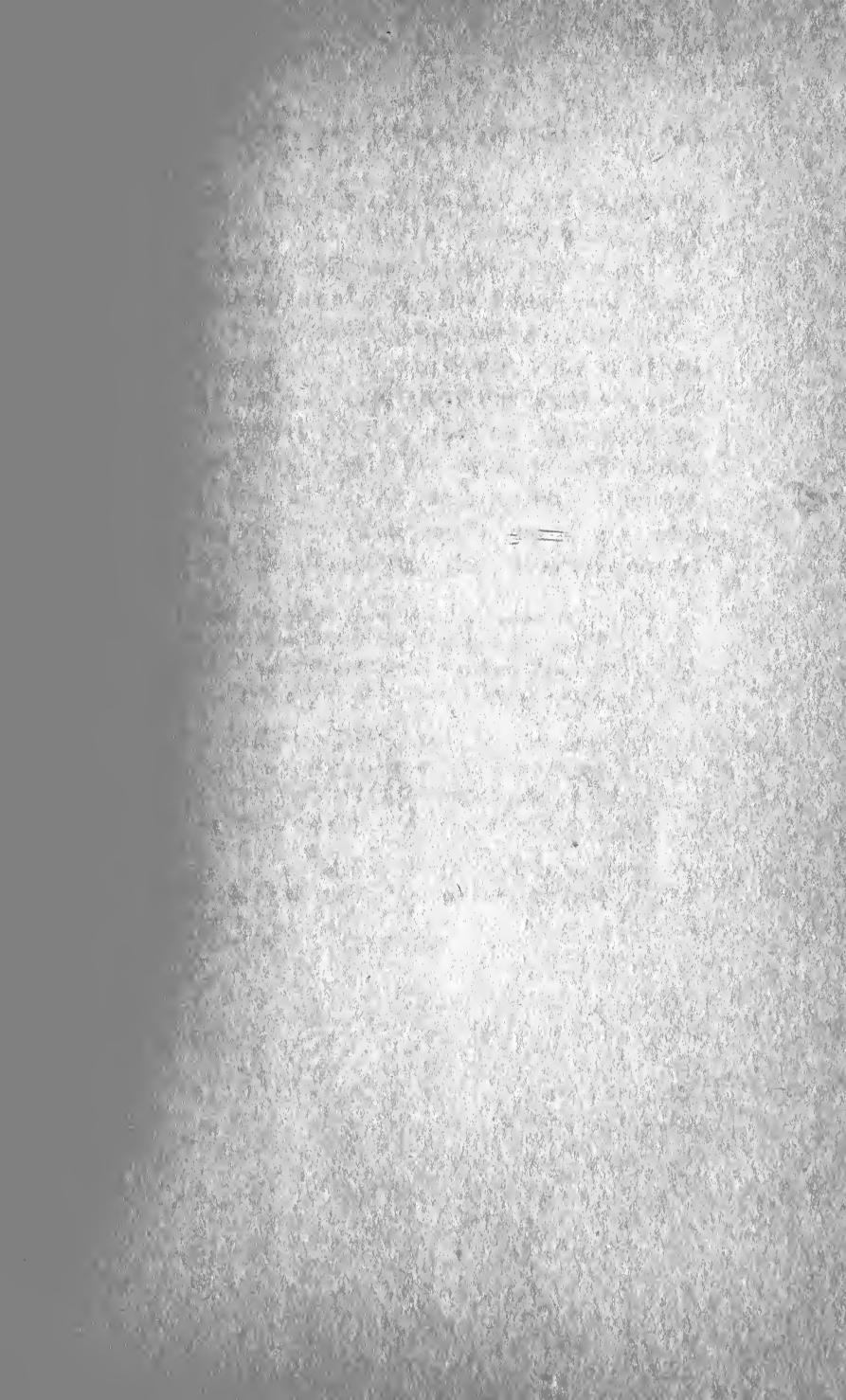
We must nourish our spiritual natures with this Bread of Life, this Water of Life; we shall eat of Him, we shall drink of Him, we shall be clothed upon by Him, we shall walk by His side, we shall indeed live in Him. We shall be changed from Adam to Christ—from Death to Life, and thus shall we preserve our souls. “He leadeth me beside waters of rest. He Restoreth My Soul.”

“Far, far away, like bells at evening pealing,
The voice of Jesus sounds o'er land and sea,
And laden souls by thousands meekly stealing,
Kind Shepherd! turn their weary steps to Thee.

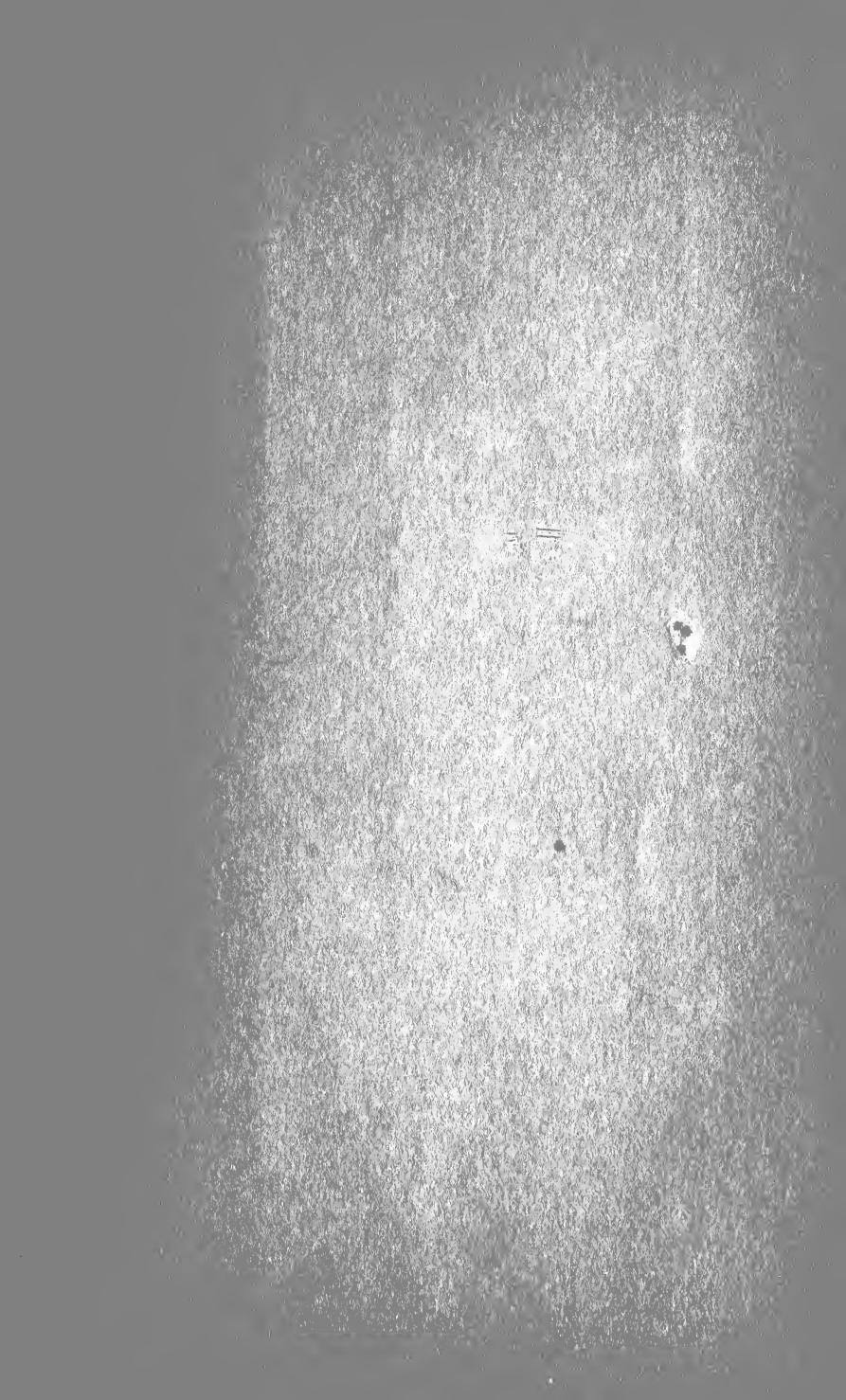
“Angels! sing on: your faithful watches keeping,
Sing us sweet fragments of the songs above;
Till morning's joy shall end the night of weeping
And life's long shadows break in cloudless love.

“Angels of Jesus, Angels of light,
Singing to welcome the pilgrims of the night.”

THE END







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